

A FOLKTALE READER

edited by

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Cambridge, Massachusetts
1967

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THE BIRTH CEREMONY IS GIVEN; DEATH AND THE MONSTERS COME;
THE PEOPLE SCATTER

"The people had emerged on the shores of a large lake called Big-Water-Lying-on-Top. They knew nothing about the rest of the world. They knew only the region immediately around this place. Four rivers ran west from this lake.² One is called Big Water. This is the Rio Grande. And the rivers are thought of as two married couples.

White Hactcin told them, "When you have a baby, use this water. Go to these rivers and get some of this water. Sprinkle it on the child four days after birth."

And the people were told to use the water for bathing and drinking.

"When you use the water of these rivers in the right way, you will have long life," Hactcin said.

When the people were first on this earth, the children used to grow up to adulthood in four days. Both boys and girls grew up in four days. They married immediately after reaching maturity, and so there were many people.

The people talked it over. "It isn't right," they said. "It is too fast."

First they thought they would retard the growth of a baby so that he would not grow to manhood before twelve days. The people were still holy. They were living as in a dream in those days, and White Hactcin who had more power than anyone was there to help them, so they accomplished it.

But it was still too short a period they found, for the people were still increasing at a rapid rate. So they made it that one who was born at the new moon would be grown at the full moon and would be old and die at the last quarter, so that a life was only about thirty days long.

But the people didn't like that. They thought, "We have only thirty days to live; it is too short a time. What can one accomplish in so short a time?"

Then White Hactcin spoke and said, "Well, how about measuring your life against mine? I never die. Shall we make it so that you will be like me and never die?"

Coyote, Raven, and Buzzard were all there. They were all talking about this.

Coyote had a leaning stick made for taking hair off hides. He said, "Let us throw this into the river. If it sinks in the water,

² The four sacred rivers to which reference is made are the Rio Grande, the Arkansas, the Canadian, and the Pecos. Water from two of these, one a male, the other a female, must be obtained for the ceremony held four days after the birth of a child. The Rio Grande and the Arkansas are considered to be male rivers; the other two are female.

people will die. If it comes out of the water again, people will return four days after death."

They tried it. The leaning stick came back out of the water. So for a while people came back to life four days after death.

The people liked this arrangement very much, for death was not final and they could return to life. That is why we know now what is going on in the place of the dead; these people used to come back and they told many stories which are remembered by us now.

"You don't have to be afraid to die," they said. "It is a good place down there. The people have a good time there. They hunt; they play the hoop and pole game."

By this time the people had learned sorcery and some were sorcerers. In that place of the dead the sorcerers and the good people were separated. One group lived on one side of this place and one on the other. There was a great wall of rock between. The sorcerers had a difficult time. They had no games. They had almost no food. The only thing they had to eat was lizards which they hunted in the rocks. They heard the sound of singing and laughing on the other side of the wall cliff that rose right to the floor of the upper earth and separated them from the good people. They tried to cut their way through to the others with stone axes. They would work all night and for fear of being found out they would stop just at daybreak and sleep. By that time they would have a tiny hole hacked out through which they could look. But when they awoke the wall would be as before. The hole would be filled up and they would have to start over again the next night. This went on night after night. But the people were coming back from the land of the dead continually and new people were being born all the time. Again there were too many people. So now it was Buzzard's turn.

He took a small round stone used for pounding meat. He used this because this rock helps the people. It "chews" the meat for them and it "chews" the roots to be used for medicine. Even today it is used. But today people die nevertheless, because the stone will not help people any more.

Buzzard threw the rock into the water, saying, "If this sinks people will die. If not, it will be as it is now."

But the water washed the rock on the shore, so death did not come this time either. That is why the rivers carry rocks along today and anyone who looks at the river will find such stones in it.

A few days later Raven said he would try something, for things were not yet satisfactory.

He took a flat metate. He said, "I'll throw this into the water. If this comes back again, the people will also come back to life after death," and he threw it in the water.

It didn't come back.

So then he took the mano and throw it in the water also. He used these two because they are just like a mother to the Indians. The mother chews the food for her child when it is helpless and without teeth. In the same way do these two stones help so the Apache will have food to eat and sustain them. And that is why today, when a person dies, all his material possessions are destroyed. For these things which he needed and used were thrown ahead to prepare the way for him. It is not because they are afraid of that stone that the Jicarilla dispose of it at its owner's death, but because they are sending it away so the dead person can use it wherever he is.

This is why the Indians hate the raven and call him a sorcerer. When Raven throw in that mano, that too stayed there. So after that people died. The raven knows when anything is dead, therefore. Even if a horse dies, or a snake, though Raven is on the other side of the mountain, he knows it. Then he is happy. And the same is true of Buzzard. He too flies around, and when he sees that something is dead he is happy.

The people are still afraid of those two and even of the shadows they cast when they are flying. If the shadow of either of them passes over you, it means that you, too, are going to die.

They say that Buzzard always has that rock that he used in his nest. Some people use that rock in games. A man gets such a rock from the nest of the buzzard and ties it somewhere on himself. Then he goes and plays a game, perhaps the moccasin game, perhaps the hoop and pole game. His opponent gets tired. His arms ache. He doesn't feel like playing. He pays little attention to the game and loses all he has.¹

And because he was interested in shortening man's life, people are afraid of Coyote and his tracks and do not dare to touch him. And the fathers of the buzzard and the raven cannot be touched.¹

About this time the girls who had abused themselves with feathers, stones, and different objects were going to have children.² They felt ashamed of themselves and they went and hid and gave birth to their children. They brought forth the eagle, the running rocks, and all the monsters which were afterward to kill and eat man. They were scattered all over with their children. And these children grew rapidly and were soon of abnormal size. At the same time that they grew, the mountains grew too, and that is why some of the mountains are so very tall and hard to climb. The mountains grew because they knew now that the Indians would have a hard time and would be pursued by the monsters, and that the mountains

¹ Grackles, red-winged blackbirds, yellow-headed blackbirds are all right. Only the big black one, the raven, is dangerous. (Inf.)

² For the full account of the impregnation of the future mothers of the monsters see

would be the only place where they would be safe. The mountains grew as barriers to the monsters.

The people thought, "We are free now. We can do as we please." And they started to move to the east.

They all started out together. But soon some began to play games. The others did not want to wait and went on. They went around the earth clockwise. At different places various groups wanted to remain, and these broke away from the main group. But the main group kept on and continued in a spiral which grew smaller and smaller. On the way many disobeyed and wanted to stop. Finally some reached the center of the earth. These are the Jicarilla Apaches.

The others were changed into all other tribes because they disobeyed. When a small group broke off from the main body the children would begin playing games. The children of one group would say, "Let's play we are Pueblo people." The grownups paid no attention at first, but the children kept on using this strange language and carrying on in these strange ways. Soon everyone began to know this manner of talking and these ways, and before long this was the way everybody talked and acted. The people gradually forgot their own language and used only this new speech. This is how the different groups originated and the different languages and customs came to be.

THE BIRTH OF KILLER-OF-ENEMIES AND CHILD-OF-THE-WATER

About fifteen miles east of Taos is the place where the Jicarilla Apache stopped. This is the heart of the world. The earth is thought of as a woman, as the mother of all people. The sky is the father of all people. The sun is our grandfather; the moon is our grandmother. We call the sun and the moon our grandparents, but they, too, are the children of the earth. They were born under the earth and came up, as I have told you. But the earth and the sky are our father and mother. They help each other to provide for us. If they did not take care of us we would die.

Other Indians stopped at different places during the journey and live at the arms or the legs of the earth or in some other part of her body; but the Jicarilla went straight to the heart of the earth and stopped there.

When the people were scattering all over the earth the Jicarilla stayed in Arizona somewhere for a while. But Red Boy and Holy Boy, who were still with them, told them to travel on and to take care of the heart of the earth. So they journeyed on. Some went across to the north. They came back and told that there was nothing but snow and ice there and that the sun never shines there.

They traveled many years before they reached the heart of the earth. Every time they stopped they saw a better place ahead and went onward. The reason the Mesquero and the Navaho have different stories from ours is that they stopped off before the end of the journey and, of course, they do not know what happened after that.

At first the Mexicans were all Indians. But their children, too, began to play that they were a different people. There were a rooster and a chicken there. The children listened to the fowls. "Perhaps they are talking," the children said and began to imitate the rooster and hen. After a while they turned into Mexicans. That is why, when the Mexicans talk rapidly, they sound just like chickens.

All the animals and plants were still talking at this time.²

Two girls went out somewhere and were lost during their travels. The people were all looking for these two, but they couldn't be found. The two girls had gone up a mountain. They lived there on fruit of all kinds. Those girls stayed there a long time. By that time they weren't afraid of anything.

One day one of them was sleeping. Sun came and slept with her. She woke up. There was a man lying beside her. She arose. It was a young man who was there. He spoke to her and she spoke to him. The sun brought food to her, for she had had nothing but fruit to eat for a long time.

That same night Water came to the other girl. In the morning she saw him lying by her side.

The sun spoke to the girl in the morning. "I must go to the east," he said. "It is time for me to do my work." Before he went he said, "When you need anything, ask me for it." He left and went back to the east.

Water was about to leave too. He said to the other girl, "Call me if you need anything." Then he left.

Soon the girls learned that they were with child.

After the sun had spent a night with the girl, her period started. "This is my fault," the sun said. "I'll fix it."

She had been a perfect person. Now, because she had spent a night with the sun, she became like other women and menstruated. She was White-Painted Woman. The sun dressed her up as the pubescent girl is dressed now, with white paint on her dress and yellow ochre on her face. He told her to stay inside for four days and work. And the sun told the other girl to do likewise. This girl was White-Shell Woman. And because Water gave White-Shell

² My grandfather, my father's father, traveled all over. He didn't go by horse or with a woman, but just on foot. He found a place where everything still talked. When you went past a stick it went, "Hi-4!" And the stones and trees and all other things talked too. It is somewhere around here. (Inf.)

Woman the child, the pubescent girl cannot look up in the sky when she has her ceremony. To do so might bring rain.

The girls were in the mountains. They made a brush shelter and in this they stayed and worked. The sun gave them just a little bread to eat, a little bread made of corn-meal. The girls thought it would not be enough, but they learned that it was too much. If they ate just a little of this bread they became satisfied. This ceremony was held before they had their children. This was the beginning of the girl's puberty ceremony.

For three days the girls carried their children, and on the fourth day the children were born. The two children were boys and they began to grow rapidly. Both were very poor. They had nothing, no good clothes, nothing at all.

Holy Boy knew what was going on at the mountain. "Those girls have become White-Painted Woman and White-Shell Woman," he told the people.

Whirlwind always finds out what is happening and brings the message to Holy Boy. That is how he knew. Holy Boy was with the Jicarilla Apache at this time and didn't do anything about it, for he was protecting the Jicarilla on their journey.

So the two little boys were born and began to play around. They had no playthings. They asked their mothers for something with which to play.

Their mothers told them, "You must go to your fathers; they will give you something with which to play."

"Where are our fathers?"

The children already knew, but they asked anyway. The point on the inner margin of their ears had spoken to them and told them, "Your father is living towards the east."

Each woman said to her son, "Go to your father and ask him for something with which to play."

THE JOURNEY TO THE SUN.

The two boys began to travel. There were all sorts of obstacles that the boys had to pass before they could reach the sun.

The first thing that happened to them was that they became very hungry and thirsty.

That point on their ears told them, "Your stomach is like a living person. Tell him why you came."

So the boys said, "We are going to visit the sun."

The antitragus said, "Give him a present."

So the boys gave him pollen and passed on without danger. Their hunger and thirst grew less. After a while their legs began to ache.

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The antitragus said, "Talk to your legs. Tell them why you have come so far."

So the boys said, "Legs, we came so that we might visit the sun and ask for playthings."

So the legs grew strong and carried them on.

Then their throats began to ache.

The antitragus said, "Tell your throat why you have come."

So the boys talked to their throats too and offered their throats pollen, and then their throats grew well.

Then they became hot and sweaty. Because of this they also spoke and offered pollen.

The antitragus told them, "Put pollen on top of your head and tell this heat to go away."

They did so and were relieved.

Then they were seized with weariness. They both said, "Oh, this journey is difficult!"

But to this, too, they offered pollen and went on refreshed.

Then they met Night. He was so dark they could not pass. Their eyes turned against them and would not pierce the darkness.

Their eyes became heavy, sleepy.

The ear told them, "You must sleep for a little while."

They slept a little while and then they started again. But the darkness made them imagine all sorts of things and frightened them. Sticks looked like snakes and all sorts of things seemed ready to harm them.

Then the light came and dawn brought dew and cold. They suffered from the cold. The dew made them wet. Again the point on the ear told them to speak and tell Dew of their errand. They did so and were relieved.

Then they met Big Rain-Storm. They were soaked by the rain. Thunder came and frightened them too. The antitragus told them not to fear, that they would not be harmed. So they went on.

Before them a tree was struck and split by Lightning. They were frightened once more. In every danger that was connected with the water in any way, Child-of-the-Water heard from his ear. So he learned about Thunder-Storm and Lightning. Before this Killer-of-Enemies heard from his ear about the dangers and how to evade them. Ear now told Child-of-the-Water to go on.

Now the rainbow was in front of them. They backed up before it, for they did not know what it was. But the ear of Killer-of-Enemies told him that there was no danger in it, and they went on. Then they were engulfed by Mist. Later they had to go through Mud. Then they were confronted by Heat Waves. Killer-of-Enemies knew about the heat waves.

"That's all right. I'm going to take care of it," he said. He could say this, for he was the child of the sun, and the heat waves

come only when the sun is out.

Then Cyclone blew at them. Killer-of-Enemies was told what to do about that. He offered pollen and told Cyclone of their errand.

Then Strong Wind breathed fiercely at them. Killer-of-Enemies was warned of that too and offered pollen and prayer.

Now Whirlwind came and Child-of-the-Water was afraid. But Killer-of-Enemies knew what to do, and the boys went ahead safely.

Then they met Winter. They had to pass through cold, frost, and snow. The snow was blown against them.

Child-of-the-Water spoke now. "I'll take care of this; this is nothing but frozen water."

"What makes it freeze?" asked Killer-of-Enemies.

"The wind," answered Child-of-the-Water.

"Oh."

Child-of-the-Water offered pollen to Winter, and then it was not so cold. But they were shivering and chilled while they were with Winter.

Now they arrived at Ice. It was so slippery that they could hardly stand. Child-of-the-Water's ear spoke and told them what to do.

Then they met Big Hail. The hail stones were very large and they were hit in the head and hurt. But Child-of-the-Water brought them safely through this. Nearby they met Sleet and all things of that nature.

After they had passed the obstacles of Winter, they came upon the bear. The bear had just come up from his hole because winter was over. He was about to swallow them up, but Killer-of-Enemies threw pollen in his direction and he let them pass. It was spring where they were now.

A little further on they met Snake. They were walking in the path when Snake crossed it.

"Where are you going?" Snake asked.

"To see my father, the sun," Killer-of-Enemies answered and offered Snake pollen. This was what his ear told him to do.

Then they met the singing birds. They, too, asked, "Where are you going?"

"To the east to see my father, the sun," and they offered pollen to the birds too.

The boys, when they met one of these creatures, always asked each other, "What is it?" And the one who knew would tell the other.

Now they came to all the animals of the mountains, such as the mountain-lion and wildcat. All these animals stopped them and asked them where they were going. To each they answered and offered pollen.

They passed on. Before them rose a great mountain. They were afraid of it. It was very steep and it had thick brush on it. It grew taller as they approached and would not let them pass. But Killer-of-Enemies, at the advice of his ear, explained their errand and offered pollen. The mountain grew no more and they passed easily. This mountain was called Long Mountain.

When they got over the mountain they found that they had a desert to cross. In this desert were large lizards whose bite was fatal. But they appeased the lizards too and passed on.

At the end of the desert they came to a big river. They didn't know how to get over it.

But, after his car spoke to him, Child-of-the-Water said, "Do not be afraid. Walk right on top of the water."

They walked over it in this way:

Beyond the river they saw all kinds of fruit growing. They were hungry and wanted to eat, but the fruit told them not to eat until they explained where they were going. So they told of their journey to the east and how they hoped to get playthings from the sun.

Then they met the Pollen People. These Pollen People asked, "Where are you going?"

There were all kinds of Pollen People there representing all the sources of pollen.

The car spoke to Killer-of-Enemies and said, "Put pollen in your mouth and sprinkle these people with some. Tell them what you are doing here."

So they did this and passed safely.

Then they came to the people who represented all ripe fruits and vegetables. These people barred their path too. But pollen was offered to them and the two boys went on.

Then they met the seasons. They met Spring first, then Summer, then Autumn, and then Winter. All these were people and stopped them to ask where they were going.

After this they met Day. Day also inquired about their journey and let them pass when he heard what they were doing.

Then they came to Fright. They met him there because they began to be afraid of seeing their fathers. Their journey was nearly over now. But they gave Fright pollen in his mouth and passed. Soon they were at the door of the sun's house.

They began to rejoice. They were there before morning, before the sun was up. They stood near the door.

The wife of the sun came to the door. She saw two boys standing there. "For whom are you looking?" she asked.

"We came to see our father, the sun," the boys said.

The woman was jealous at once. She began to be angry. This is the first time there ever was jealousy. After that people became jealous.

She went inside to the sun. She said, "I thought you said you go to the west for a good purpose and never visit other women. You have lied to me. Here are two boys who say you are their father."

Then the sun came out and met his children.

"I'll test them before I'll admit they are my children. If they come safely through this test they are my children. I'll try them with four things." He said this to his wife before he came out to meet his children.

Then he came out and asked them, "What do you want?"

"We came to see you."

"Who told you that I am your father?"

"Our mothers told us to come to see you."

The sun had four rooms. One was filled with ice. If he put them in that one, saying, "If you are my children this won't hurt or freeze you."

Child-of-the-Water said, "Oh, this is all right. I can take care of this."

Sun left them in there a long time. But when he opened the room the boys were still living. Child-of-the-Water was from Water and could stand it for that reason, and Killer-of-Enemies was the real child of the sun and could stand it because of that and because he had heat within him.

Then Sun threw them in a room full of fire. Their feet and hands were tied before they were put in. When Sun opened the room the boys were still living.

There was a room of boiling water. Into this the boys were next thrown. But Child-of-the-Water could stand any kind of water and so both came out unharmed.

In the last room was the heat of the sun. They were thrown into this, but when the room was opened they were still living. Now the tests were over.

"All right, come to my house," Sun said. "You are really my children." Then he asked, "What do you want?"

"Our mothers told us, 'Go and see your father,' and they told us you would give us something with which to play."

There is some ambiguity here concerning the paratago of the boys. In some passages the impression is given that both are the children of the sun. Possibly the confusion exists because Moon and Water are associated in Jiverrilla thought and there is difference of opinion as to whether the moon should be thought of as masculine or feminine. In some stories the moon is introduced as the father of Child-of-the-Water.

The same informant who told this origin story later said, "When they sing hoop and pole game songs they sing to the sun and the moon, for both helped to make the hoop. Both gave their rings." This would indicate that the moon, a symbol of water, is often considered the father of Child-of-the-Water, and that in the story Sun stands for both of the heavenly bodies, in order to eliminate the male-female confusion which attaches to the moon.

Then the sun gave them the hoop and polo game.² He gave them two poles and the hoop. He took the ring from around himself and this was the hoop. He already had the poles to give them.

"What else do you want?" asked Sun. Then he thought for a while and said, "I believe you came to save your people. There are monsters around your home now."

Again he asked them what else they wanted.

"We just came to get playthings."

"I think you came for another reason too. I can give you bows and arrows too."

So he gave each of them a bow made of the rainbow and arrows made of lightning. He gave each a quiver and bow carrier of mountain-lion skin. They put them on their backs.

Down below Holy Boy knew what had happened, for Whirlwind had again told him.

Sun told the boys, "You must play this game of hoop and polo in the day. And you can play it all around the world the way the sun goes, east to west, but do not roll the hoop to the north."

And Sun told them, "You must wager when you play this game, but if anyone dies before the wager is paid or on the same day as the game was played, you must not take what you have won.

Return the winnings under such conditions, for you do not want anyone to 'lie on your game.'" And he told them, "After a death if you wish to play hoop and polo again, you will have to paint the red part of the hoop with red ochre again and sprinkle a little red ochre on each pole. And paint your face with red ochre again before you play. This will wipe out the blood." And he said, "You must not play when there is blood from slain animals on your hands or on your clothes. You must clean your hands and change clothes or clean it off first."

And the sun gave songs and prayers for the hoop and polo game to the boys too. Then Whirlwind made the hoop roll to the east, south, and west. But Sun said, "You must not roll it to the north."

So they took leave of Sun and started home. They liked that game and had good times playing it on the way.

On their way home the boys came to the house of their grandfather, Thunder. Thunder gave them guns at first. But they were just children and didn't know how to handle them. They began to shoot at everything in sight and soon were destroying many valuable possessions, such as horses.

² For this game a pole with incised bands at the butt end and a hoop upon which bands have been curved are used. The hoop is first rolled along the ground and when it is about to fall the two players slide their poles after it in an attempt to cause the incised bands of the hoop to fall upon the bands at the butt end of the pole. A count is made according to the relative positions of these bands. Women are not allowed to approach the playing grounds or to see the game played.

So Thunder saw that they were too young to have the gun. He called them back and said, "I think you had better give me those." He gave them arrows instead.

When the boys got home they were very proud of the game. They showed this game to their mothers.

And their mothers said, "How did you get along on the road? What did you meet?"

They told of all they had endured and suffered on the way. Then they began to play hoop and pole. They had a good time.

By and by they became tired of playing in the other directions and thought of playing to the north.

Killer-of-Enemies said, "Let's throw it to the north and see what happens."

But Child-of-the-Water said, "No, we had better obey."¹

THE ADVENTURE AT OWL'S HOME.

But while the boys were talking, the hoop began to roll to the north by itself. They walked after it and tried to stop it, but it just kept going in that direction.

It went right to the owl's home. It rolled directly into his home and lay in the corner. Owl was there.

He looked around and saw them and said to his wife, "Two handsome boys have come to see us. Let's boil them and make a soup of them."

The mothers of the boys had a fire drill which told them whether their sons were in danger. When they were in danger the wood flared up by itself and began to burn, and when they were safe again it would become restored. This time the fire drill burst into flame and the two women were very much frightened.

When the owl spoke like that Killer-of-Enemies was afraid, for the owl had his cooking kettles right there.

But Child-of-the-Water said, "It's all right. Let him try to make soup of us."

Owl put the boys in the kettle and tried to boil them. The boys were playing at the bottom of the water. Child-of-the-Water made it so they couldn't be hurt. They were splashing the water at each other and having a good time. Above them the water boiled, but it didn't hurt them.

The owls waited for a while. Then they said, "They must be cooked by this time." They had a big forked stick. They thought they would take the boys out with this. But instead, when they opened the kettle, the boys jumped out unharmed. They jumped out, one after the other. The owls looked at each other in surprise.

¹ Killer-of-Enemies is often described as daring and impetuous, in contrast to the more cautious and obedient Child-of-the-Water.

They said, "Well, we'll put them in the fire place then." So they pushed away enough ashes to make a place large enough for them. This time Child-of-the-Water was afraid. "I guess we're going to die," he said.

"No," replied Killer-of-Enemies. "I can stop that."

Owl threw the boys in that hole and covered them with ashes. But the boys played and had a good time under there. They were not scorched at all.

The owls said again, "They must be done." They started to uncover them and the boys leaped out. They were not hurt at all. Then the owls said, "Let's cut them up. Let's chop them in pieces."

They carried the boys to the place where they were going to do this. Killer-of-Enemies was not afraid, but Child-of-the-Water was much frightened now.

They put the boys on a block. They were ready to chop. But just as Owl raised the ax, it shattered in his hand.

Then Owl was frightened. "I think these are the children of the sun," he said. "We had better untie them, give them back their hoop and pole, and let them go before we get into trouble."

So they loosened the bonds and let the boys go. The boys had learned their lesson and knew what disobedience meant.

Now, back home, the fire drill went out again and the women knew their children were safe.

Whenever you play the hoop and pole game, or a group of people gets together for playing games, or there are horse races going on, there are some sorcerers present who try to harm you. They try to injure you in every way. But Killer-of-Enemies protects you from them. For when he was given the hoop and pole game and was told by his father to roll the hoop towards all directions except the north, he allowed it to roll to the north and went to the home of the owl to regain it. After he escaped from Owl without being harmed, he determined to help all those who, when they try to play games, are menaced by sorcerers or evil ones.

When you are rich, when you have many sheep and horses, the sorcerers are jealous and try to kill you. But if you use Killer-of-Enemies he can protect you and the sorcerers can't do anything to you.

THE SLAYING OF THE MONSTERS

The children returned to their mothers' home. On the way they agreed not to tell what had happened to them. That is what Killer-of-Enemies advised. But Child-of-the-Water wished to tell his mother. When they got home Killer-of-Enemies wouldn't tell anything about it. He wanted to cover up the fact of his disobedience. But Child-of-the-Water told all about it.

Holy Boy and Red Boy, too, knew all about what was going on and about what was happening to their grandchildren. Holy Boy came to visit them and see what they were doing.

Holy Boy spoke to the two women. "You must come back to your own people," he told them. "That is where you should be." Before the women left with Holy Boy, Killer-of-Enemies heard of some monsters living to the east. He came to his mother and asked permission to go and kill these monsters. He had heard of a monster elk living to the east.

She said, "No, it is too dangerous."

But the boy wanted very much to go. "I have arrows," he said. "Why do you keep me from this?"

He made up his mind to go. So he started to the east in spite of his mother's objections.

And the two women and Child-of-the-Water went back with Holy Boy.

The heart of the earth is near the place of emergence.¹ These Apache had stopped in Arizona, but Holy Boy brought them back to the place of emergence.

¹ There is general agreement among the Jicarilla that the heart of the earth is somewhere near their old territories, in the vicinity of Taos. Concerning the place of emergence there is less agreement. Some locate it in Colorado, near the San Juan Mountains. Others claim that it is not far from the heart of the earth.

Now the people were dissatisfied with life on this earth. They wanted to go back to the place below.

But Holy Boy had told them, "No, wait here. I will go and find those two women and learn what we should do."

Thus it was that he came to the two women and urged them to come back to the people with him.

The women came back with him to the place where the Jicarilla Apache were. Holy Boy told White-Painted Woman and White-Shell Woman what the people said; how they wished to go below. The women told the people, "You had better not go back until our grandson returns, for he is going to have a difficult time for your sake."

White-Painted Woman went about and talked to the people. "You must wait until Killer-of-Enemies, my grandson, comes back. He is going to bring you good news."

Killer-of-Enemies was on the way to fight the monsters. All this was the plan of Sun and Water. It was their means of helping the people of the emergence.

The two girls, White-Shell Woman and White-Painted Woman, had become angry because they had been ordered to stay near camp. They had run away from the people on purpose and had stayed on top of the mountain. While the girls were on the mountain the monsters began to prey upon mankind. Sun and Water saw this and determined to help mankind. So they came to the girls. After they had spent the night with the girls, Sun told White-Painted Woman to call her child Killer-of-Enemies, and Water told White-Shell Woman to call her son Child-of-the-Water.

The people now wanted to go back into the place from which they had emerged because the monsters were beginning to come around. They said, "This is a dangerous place. We had better go back."

But White-Painted Woman and White-Shell Woman told them to wait and see what befell Killer-of-Enemies.

Elk was one of the monsters. He was lying down with his face to the east. The giant elk was just like other elks in appearance but was much larger and had half human blood. That is why he turned to an enemy. His mother was Apache and his father was an elk horn which a woman had used underground for the purpose of abusing herself. The monster elk was able to transfix the people

¹ The-e were the names of these two girls to begin with; they were not given these names after they had the children. They don't say whether the two girls were sisters. The children grew up in four days. In those days people grew fast and no one died. (Inf.)

with his eyes and they couldn't run away when he looked at them. So they would stand immovable, and he would come up and kill them.

Killer-of-Enemies' ear spoke to him. It told him, "You must put on clothes of heat wave. Then run around and come from the east side."

Killer-of-Enemies had four suits of these clothes, one for each direction and color. Each time the monster looked he changed to another.

The monster glanced in his direction. He thought he saw something moving. Then afterward he couldn't see anyone. He could see through the heat wave but he couldn't see Killer-of-Enemies. He looked carefully, but in vain. So finally he lay down again.

Killer-of-Enemies took one more step. The monster again saw something move. He looked straight at Killer-of-Enemies but could see nothing. Killer-of-Enemies stood still, clothed in the clothes of heat waves, and couldn't be seen.

The third time it was the same way. Killer-of-Enemies moved and the monster saw the movement and jumped up. But he could see nothing further.

Killer-of-Enemies moved a fourth time and again the elk was alarmed. But Killer-of-Enemies stood still and nothing more of him could be seen.

Then Killer-of-Enemies saw the whiskers of a gopher sticking up from a hole. He heard a voice coming from the middle of the whiskers, "Grandson, what are you doing around here in front of this monster?" The voice went on, "This monster kills the people. That is why I live under the earth all the time. I have not dared to come up since the monsters came on earth."

Killer-of-Enemies said, "I have come here to kill this elk."

"How are you going to do it, grandson?"

"With this arrow of mine," Killer-of-Enemies said. "Will you help me in some way?"

"Yes, I will."

Killer-of-Enemies told him, "You must dig out a hole underground to the place where the monster lies. Make one tunnel towards him from the east, one from the south, one from the west, and one from the north."

Then the ear spoke to him again and said, "You must ask the spiders to help you too."

So he called the spiders. The four spiders of different colors came. Each one stationed himself at the end of one of the four tunnels, at the end furthest from the monster. They waited there. And a piece of flint was put beside each of the spiders. The piece of flint at the east tunnel was black, the one at the south was blue, the one at the west was yellow, and the one at the north was glittering. And a piece of sacred black stone was placed at the east, a piece of sacred

blue stone to the south, a yellow one to the west, and a glittering one to the north.

Killer-of-Enemies talked to Gopher. "Now make a hole to the place where the monster is lying, right to his heart."

The monster felt the drilling beneath him. He woke up. Gopher said, "My grandfather, I want to use your hair; my little children are freezing. I want to make a nest of your hair."

The monster said, "You may use all you want."

Then Gopher filled up his cheek pouches with hair from both sides of the elk under the front legs. That is why Elk and Deer have no hair there.

Killer-of-Enemies asked Thunder for power, for Lightning was his arrow. He asked the rainbow for power. They all came near to him. His bow was of rainbow; that is why he asked Rainbow for power. Then he made four fire drills of four colors. One was black, one blue, one yellow, and one glittering. He started to go directly to the east.

"This hole is too small for me," he said.

"No," answered Gopher, "this hole will stretch to fit your body."

He went in. It was true. He could walk and run in there.

Gopher said, "Look at your arrow."

He did. The point was swinging and ready to fall off, it was so loose.

"Let me fix it for you," Gopher said, and Gopher fixed it for him.

Then Killer-of-Enemies said to Gopher, "You must pray for me, for I may be in danger." He told this to the spiders too. "Motion He went below the monster. The ear spoke to him again. "Motion three times with your bow as though to shoot and let the arrow fly the fourth time."

He did this and shot the monster under the heart. The monster leaped to his feet. Killer-of-Enemies then shot the black fire stick to the east with his bow. Where it fell a cloud of black smoke arose. The monster ran to the east to learn the cause of the smoke.¹ He could find nothing. When he came back Killer-of-Enemies shot the blue one to the south. Killer-of-Enemies was under the earth. He heard the noise of the monster's hooves. The monster was still running.

When the monster got back, Killer-of-Enemies shot the yellow one to the west. He listened. On his return the monster was walking heavily, hardly running. He was tiring. So Killer-of-Enemies shot the glittering one to the north immediately. And when the monster got back from the north he was so tired and weak that he almost fell down.

The monster came back to the place where he had lain. He put his horn down and plowed through the hole which Gopher had made

¹ Smoke is a sign of human habitation to the monster. Since he preys upon mankind he always investigates the least sign of smoke.

to the east. At the end of the tunnel to the east Black Spider put up a black web and the black flint. The monster struck the web and flint, and these stopped him.

The ear of Killer-of-Enemies had told him, "Run to the end of the tunnel to the north," and Killer-of-Enemies was there waiting.

Now the monster put down his horn and raked up the tunnel to the south. At the end he was stopped by the blue spider's web and blue flint. He tried the west now, digging up the earth in that direction. He was finally halted by the yellow spider web and flint.

Then he started to dig up the tunnel to the north with his horn. He crashed into the flint and shattered it to pieces. But when he struck the spider web he fell down and died. Killer-of-Enemies was sitting on the other side of the spider web and was saved.

Gopher was very happy.

White-Painted Woman, too, was happy. She was watching all the time with her fire drill to see whether her son was in danger. The fire drill had flared up and now it subsided. She knew what was happening and told it to the people. She always told the people, "My grandson is doing this," or "My grandson is doing that." Many of them didn't believe her.

They said, "That White-Painted Woman must be crazy to talk that way."

But Whirlwind brought the message to her. That is how she knew.

Killer-of-Enemies was ready to butcher the monster. He had a flint knife. He opened up the monster and took all the skin off. He put some of the blood from the heart into the stomach. The monster elk had two small horns in the middle of his head as well as the big ones on the sides. Killer-of-Enemies took the smaller horn, the right one, with him and it was with this that he later killed the monster eagles. His ear talked to him and told him to cut off the right horn.

While the skin was still fresh he made clothes of it for himself and sewed them all up tightly. Right inside, at his chest, he put the stomach filled with blood.

After Killer-of-Enemies had killed the monster elk he went over to the elks and the deer. These were the animals which were not monsters but had come from the underworld with the people.

He spoke to them. He said, "You must help the people. You must help them in the 'life way.' When they ask for clothes, give them clothes; when they want meat, give it to them."

In those days the deer and elks were just like the horses. They were tame.

And Killer-of-Enemies said to the elks and deer, "Do not grow large. Remain at your present size."

He started now for the home of the monster eagle. He went to the big rock near the Navaho Reservation.¹

¹ This has been identified as Shiprock.

The ear told him, "Face to the east."

The eagle looked down and saw someone walking below. The eagle swooped down and tried to pick him up. But he couldn't hold him, for the skin had begun to dry and was hard. The eagle rose again.

Killer-of-Enemies faced to the south. The eagle swooped down again. It struck at his feet and scratched all the way up trying to retain a hold, but it was unable to pick up Killer-of-Enemies. So the eagle went up and circled overhead once more. Killer-of-Enemies now faced to the west. The eagle tried again but without success.

The fourth time Killer-of-Enemies faced the north. He opened up the hide and bunched up his cloak to give the eagle a chance to seize him. This time the eagle hung on and carried him high in the air and to his nest. The eagle threw him down on the point of a rock. Killer-of-Enemies opened up the stomach full of blood and spilled it to make it appear that he was killed.

The eagle, after dropping him, sat on a point of rock at the north side. He said to his children, "Help yourselves. Eat it." When a child tried to reach out toward him with its claw, Killer-of-Enemies said, "Cit, cit!" just as though he were chasing away a dog.

The children were frightened away twice and then they said to their father, "Father, every time we get near this dead person he says, 'Cit' to us."

The father said, "It's all right. The dead always sound like that. Air comes out of the wound and causes that noise." Then he flew away.

Then Killer-of-Enemies stood up and spoke to the children. "When does your mother return?" he asked.

"When the fine rain comes."

In about an hour she came. She had a Pueblo Indian in her talons. He was crying for help. She threw him on the rock and killed him. Then she sat on the west side.

Then his ear spoke to Killer-of-Enemies. "You must motion towards her three times and hit her the fourth time with the elk horn."

Killer-of-Enemies did as he was directed, and she fell from the cliff. When she struck the ground it made a noise like thunder, she was so big.

Then Killer-of-Enemies asked the children, "When will your father return?"

"When it hails," they told him.

"Where does he sit?"

"He sits to the east."

The ear spoke to Killer-of-Enemies. "Lie down at the end of the rock," it told him.

In a little while the father eagle came carrying a human being in his talons. He dropped his burden and sat and stretched his wings. Just then Killer-of-Enemies came up to him and knocked him down as he had the mother bird. The father, too, fell with a loud crash.

Killer-of-Enemies turned to the children. He pressed their wings and bodies together and made them small. He sent one up to the other side of the sky, saying, "The people are going to use you sometimes for feathers." Later Killer-of-Enemies visited these eagles and saved them from their enemies, the bees. These eagles are smaller than the eagles of earth.

This eagle turned and said, "Whenever the people touch our feathers they will get sick. They will become doubled up and stiff." Killer-of-Enemies answered, "Don't talk like that; go where I send you."

"Well, there will be medicine to cure these people even if we make them sick." Then he went up and his descendants became the eagles of the sky.

Killer-of-Enemies made the other one small too. He reduced it to about the size of the present eagle. He sent it down on this earth.

This one said as he went, "People will become ill because of me. They will be doubled up and stiff from touching my feathers."

"Don't say that," Killer-of-Enemies told him.

"Well, there will be a cure for it even when they become sick from us." Then this one flew away.

Now Killer-of-Enemies was up on the rock and didn't know how to get down. Far in the distance he saw a woman approach the rock. She was carrying something on her back.

His ear said to him, "You must call to her."

She was going towards the woods.

He called, "Grandmother, help me. Take me down."

But the old woman paid no attention and just went on. She made believe she was deaf.

He called a second time and a third, but she would not look.

The fourth time he called, but she would not come. She knew someone was calling all the time, but she wouldn't pay attention. She went into the woods instead. She came out of the woods and put her hands above her eyes then and peered around. She looked and looked. Finally she found him high on top of the cliff.

She began to come to him. She came under the rock and began to climb. She sang as she climbed. "Stick to it, stick to it," she sang to her feet. Finally she was at the top. She was Old Woman Bat.

"What are you doing up here? How did you get up here?"
 "That monster eagle brought me up. I want you to take me down."

Killer-of-Enemies looked at the burden basket she carried on her back. He noticed that the rope was of spider thread. He thought, "That can never hold me. It will break and I shall fall."
 The old woman knew what he was thinking. She said, "Don't think that! Get in."

But Killer-of-Enemies was afraid to get in.

"Why, I've carried a big-horned sheep in that basket."

But Killer-of-Enemies didn't believe it. He was afraid. So he filled up the basket with big rocks to test the strength of the rope, and she jumped up and down with the load.

"Do you believe it now?"

"Yes," he said. He took the rocks out and got in.

The old lady said to him, "You must close your eyes when we are going down."

She began to sing again and descended. Killer-of-Enemies tried to open his eyes.

Bat Woman called, "My grandson, don't open your eyes or we'll fall."

So he closed his eyes again. They got down. She was dancing around and singing, "We're on the earth again." But he wouldn't open his eyes for a long time. He knew they were down but he was just playing and teasing her.¹

He got out of the basket finally and the woman started to go away.

"Don't go away," he told her. "I'm going to give you something." He took the basket to the place where the dead eagles were. He filled up the basket with the downy feathers of the male eagle. Then he told her, "Do not go to the fields with this, or these feathers will get caught in the plants and all the feathers will stick to these plants.² Take these feathers home with you and make a nest for your little children of them."

But Bat Woman forgot, and when the basket was filled she went past the plants and all the feathers were lost.

She came back and said, "Give me some more feathers. I forgot and went near the bushes, and the bushes took all of them away from me."

He filled it up this time with downy feathers and wing feathers of the female eagle. He warned her, "You must not go to a place where there is brush with these. All the little birds might take them away from you."

¹ This was because she had teased him in the beginning by pretending not to see him on the top of the rock.

² The plant named is a member of the composite family (*Codonanthe brachyphylla*).

Again she forgot and went to the wrong place. The little birds came and took them. That is why some of these little birds have downy feathers just like the downy feathers of the eagles.

She came back to Killer-of-Enemies again. This time Killer-of-Enemies gave her a piece of old hide. It was scorched from the fire and all soiled. She drew it up around her as the women put a blanket over themselves. She was very happy and went away. That is why the bat has a black skin today.

Then Killer-of-Enemies started to go home to his mother. His mother knew what had happened. She always told the people, but they did not believe it at all.

She said to the people, "My grandson is coming."

They looked to the east. After a while a figure was seen.

She was very happy. "See, my grandson comes," she said. When he came near she said, "See, it is my grandson."

When he came close she said to him, "The people don't believe me though I have told them what you were doing and how you were killing the monsters."

She called four different birds, the robin, the western tanager, the bluebird, and the road-runner. They all came to the place where Killer-of-Enemies was with White-Painted Woman. Then Killer-of-Enemies told all about his experiences. White-Painted Woman told the birds to go everywhere and tell the people all over the world.

"Act as chiefs and tell them," she said, "for the chief stands up before all and talks."

Each bird went in a different direction to tell what Killer-of-Enemies had accomplished. The birds told the people of all the deeds of Killer-of-Enemies, and so after that the people knew what had been done and had songs about it. And later, when a man became chief, he sang of these four birds, for they were the ones who had made the announcement to the people. And if a chief sang of these four birds he would never get bald.²

The birds told the people, "Now we'll all be at peace. People can sleep with confidence because of what Killer-of-Enemies has done, and food shall be plentiful."

After that, because the birds spoke well to the people, the chiefs, who also speak to the people, who tell them what has happened and who advise them, always sang of these birds.

The people all gathered to listen. Then they departed for their homes.

There was a kicking monster too. He was a real person called

² He would never become bald because, following the precept of these birds, he would tell no untruth. Baldness is attributed to chronic lying by the Jicarilla.

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He-Kicks-them-in-the-Water. He lived where there were some hot springs. The water was boiling and seething all around that place. He lay on top of a ledge beside a mountain road that wound along above the hot springs. As people passed by he kicked them into the water. Below, under the water, he had a home, and there his four daughters lived. And all those whom he kicked in the water, these girls ate.

He lay there across the road. Always when people were passing he would draw his feet back as though to allow the people to pass by. He would say, "Now you can pass," but when the traveler tried to pass, he would throw his foot forward again and knock his victim into the water.

Killer-of-Enemies missed some people. He noticed that people who went on a journey in that direction never came back. So he followed that trail and came to that road. He found the monster lying across the road.

"Brother," said Killer-of-Enemies, "why are you lying down like this?"

The kicking monster said, "It's all right. There isn't much room, but I'll withdraw my feet and you can pass." He pulled his feet back.

Killer-of-Enemies seemed to be just about to pass. He acted as though he did not suspect, but he knew all the while what the monster was going to do. He really watched the kicking monster very closely. When the kicking monster was just about to give him a violent push, Killer-of-Enemies stopped and the monster missed him entirely.

Then Killer-of-Enemies asked, "Why do you try to kick me?" Then Kicking Monster answered, "Oh, my leg was cramped. That is why I had to kick. I really did not mean to kick you."

But Killer-of-Enemies knew that he was doing it on purpose and just to harm people.

Three times this same thing happened. Killer-of-Enemies would start and the kicking monster would try to kick him, and each time he missed.

The fourth time the kicking monster pulled his feet back. By this time Killer-of-Enemies was very angry and decided to end it. As the monster flung his foot forward, Killer-of-Enemies caught him and threw him into the hot water below. The kicking monster was cooked in the hot water. Soon the four girls were eating their own father.

Killer-of-Enemies came down to find out what had happened to all the people who were kicked into the water. He went into the monster's home. He found the four girls there. The four girls were very eager to get Killer-of-Enemies.

Killer-of-Enemies said to them, "You must not touch me. Stay away from me. I'll give you some medicine, and then you may do whatever you wish."

These four daughters of the kicking monster were the only women who possessed vaginas. They were vagina girls. They had the form of women, but they were in reality vaginas. Other vaginas were hanging around on the walls, but these four were in the form of girls with legs and all body parts and were walking around. It was because of them that so many men had gone along the road. But the father of the girls, the kicking monster, had not let these men have his daughters. Instead he had kicked them into the boiling water.

When Killer-of-Enemies went down there, all four girls approached him and wanted to have intercourse.

One of them said, "Oh, you have come to see us, to have intercourse with us."

But Killer-of-Enemies said, "No, not I. Perhaps someone else." The girl was angry. "Then after this our blood will make people sick."

"Don't talk like that. Close your mouth," Killer-of-Enemies commanded her.

"Well, there will be medicine that will cure it, blood medicine," she said.

Killer-of-Enemies asked them, "Where have all the men gone who were kicked into this place?"

"We ate them up because we like to," the girls answered.

Then they all tried to embrace him. But he drove them away, saying, "Keep away! That is no way to use the vagina. First I must give you medicine that you have never tasted before, medicine made of sour berries, and then I'll do what you ask."

But he promised this only because he knew that he would change these girls and that after that the vagina, which had been used for evil alone, would be used for good. He gave them sour berries of four kinds to eat, sumac berries, currants, red raspberries, and gooseberries.

The first time he gave the medicine to them he said, "The vagina is always sweet when you do like this."

Then they all chewed the medicine and swallowed it.

He said the same thing the second time. This time they didn't chew it much. The third time they chewed it still less, for it puckered their mouths. The fourth time they couldn't chew it at all. They

The oral fixation runs throughout this entire episode. For these girls, eating is the equivalent of intercourse.

The reference to the vagina and sexual intercourse in terms of sweet and sour is a continuation of the oral erotic motif. In many Jicarilla contexts intercourse is referred to as something "sour." The theme is followed out in a number of aspects of Jicarilla culture, e. g., there may be no intercourse at the time of a salt gathering expedition.

just swallowed it. They liked it very much though. It felt just as if Killer-of-Enemies was having intercourse with them. They were almost unconscious with ecstasy. Really Killer-of-Enemies was doing nothing at all to them. It was the medicine that made them feel that way.

When Killer-of-Enemies had come to them they had had strong teeth with which they had eaten their victims.¹ But this medicine destroyed their teeth entirely.

Then Killer-of-Enemies chose the largest vagina and the smallest there, for the vaginas were not on the girls but were hanging on the walls. Many of them were hanging there. The girls had been guarding them.

Then he left the girls and went back to his mother. He had the two vaginas along with him. He gave them to his mother, and his mother chose two girls and gave these vaginas to them.

The people did not know what they were. They had never seen anything like these before. The people were all crowding around, for they were eager to see what would happen. They had a big council about it.

First someone said to the girls, "Put them on top of your heads."

But others said, "Oh, that wouldn't look well! Put them on your chests."

When that was tried many didn't like it either. Then the back was suggested. The hand was tried too, but that didn't look well either. Someone thought of the knee, but when it was tried most of them were not satisfied. The feet were next tried, but after viewing it they said, "No, that is not the right place."

Finally the vaginas were put between the legs where the vagina is now, and the people said, "Yes, that is much better."

Killer-of-Enemies then spoke and said that women would have it there always.

He then went to the hoop and pole grounds. Those four vagina girls from the hot springs had come up and were looking for him. They found him there.²

They said to him, "You are the one who lay with us once. Now you have run away from us. We have been lonely for you since then."

This was the beginning of loneliness. That is why when people separate for a time they long for each other. The girls came up because no one was feeding them any more.

Killer-of-Enemies said, "I am not the one who was with you. I think you must mean someone else."

¹ This is the familiar toothed vagina theme with the proper displacement to accommodate the oral element.

² The girls not only came on an evil errand, but also disregarded all proprieties by seeking Killer-of-Enemies at the hoop and pole grounds, a place from which women are banned.

But the girls just kept saying, "You are the one. You never come to us any more. You ran away from us." Three times they spoke to him this way.

Each time he said, "No, it must have been someone else. People all look the same. I have never been with girls."

Then the girls said, "All right! If you claim that you are not the one, it is all right. Even though you spoiled our teeth by ninking us chew those sour berries, we have still another power. Because of us people will get venereal disease. And when anyone touches men-strual blood he will become ill. The only thing that will cure the illness is the long roots in the ground which have 'blood' (red tendrils) at the end when they are pulled up. Blood medicine is its name. 'Medicine for venereal disease' will cure this disease after which it is named."

When White Hactin planted all the roots and flowers which were to be used for medicine, he knew that these diseases were coming, and so these plants which the girls named were already growing.

So now, when a woman is going to have a baby, the one who acts as midwife puts some of the "blood medicine" on her hands and in her mouth, and after the baby is delivered the mother blows four times on the hands of the midwife. The mother does this because it is her own blood and she doesn't want the sickness to spread because of her. After this the midwife is safe; she could not get venereal disease even if she were with a man who had it, and she would not get the blood disease that gives you rheumatism either.³

Killer-of-Enemies spoke to those four vagina girls. "If you use your vaginas and your power in the wrong way and cause harm to people, you too must suffer when you have a baby."

That is why a woman who is kind and good does not suffer when she has a baby, but one who is mean and wicked and always harming others is the one who will have a hard time at childbirth.⁴

When White-Painted Woman gave the two girls the vaginas, the big one and the small one, she spoke to the boys and girls. She told them that if a girl used it too early, before she was grown up, she would not grow any more. And she said that the boy who went to girls and women too young, when he was fifteen or under, and before he had attained full size, would remain short the rest of his life.

"You have this vagina that you may have six kinds of relatives," she said. "There will be grandmothers, mothers, aunts, daughters, sisters, and nieces. If you use it in the right way you will have those six relatives and live in the proper way."

¹ The people were not yet differentiated as to appearance.

² A woman cannot become ill from her own blood, but she can be made ill by the blood of other women. (Inf.)

³ This is what the Jicarilla Apache believe today. (Inf.)

The four girls said, "Even though we hurt the people with disease there will be a medicine for it."

Now these girls became like others and turned to a good way of living. They stayed among the people.

This all happened because the women under the earth had been evil and wished for the men at the time of the separation. Their evil actions led to the birth of the monsters. The women of the emergence had had vaginas in the underworld, but not real ones as the women do today.

Now Killer-of-Enemies went to his grandmother. He always talked to her before he started out to kill another monster. Each time he told her what he intended to do, she was somewhat frightened and exclaimed, "Yi!" She would tremble for him and advise him not to go. But Killer-of-Enemies would answer, "I must kill them. That's the reason I'm here."

Killer-of-Enemies had heard about two running rocks which were killing people. One was black and the other white. They had been racing around the earth. They were preparing to kill the people, and they were practicing running for that purpose. Two-Rocks-Racing-Together they were called. They were both round, smooth rocks such as are found in the rivers. One was black and made of the kind of stone that is found in the Archeuleta Mountains. The other was white and was made of a rock called Holy Rock.

Killer-of-Enemies first asked the rainbow to help him, because he knew how fast those two rocks could run. He said, "Watch me when I race with them. When they get too close come under my feet and lift me up so they cannot harm me."

The ear of Killer-of-Enemies spoke to him. "Those two rocks are good runners; despite Rainbow's aid they will still be able to catch you. You had better ask someone else for help too."

So Killer-of-Enemies asked help from the sun. When something shiny is held up it throws a gleam of light and that light travels as fast as eye can see.

"Let that be my legs," Killer-of-Enemies asked.

And Sun said, "All right."

Then he came to four birds who were good runners, Sandhill Crane, two hawks, and Humming-Bird. He said to these four birds, "You must stand close to the north."

Then he let the rocks see him. The rocks saw someone on the race track. At that time his ear spoke to Killer-of-Enemies and told him he must start running for his life. At first Killer-of-Enemies used his eyes. He fixed his gaze on a distant mountain and as soon as he saw it, he was there. Then he looked to another, and as his glance fell on it he was already there. He continued to do this until his eyes got tired.

Then Ear spoke to him and told him to use his power of thought. He would think of some distant place which lay ahead, and as soon

as he thought of it he would be there. But his mind tired of that after a while.

At the advice of the ear he began to use the speed of light which the sun had promised him. The sun would throw a beam of light ahead and he would travel with it to that place. The rocks were coming fast behind him all the time. But Killer-of-Enemies was tiring of this now.

So now he was told by the ear to use his word. So he said, "Let me be there," mentioning a place, and he would be there. Behind him the rocks were approaching all the time. Every few minutes he would hear them.

After a while his ear said, "Now use Sandhill Crane."

So he said to Sandhill Crane, "Now it is your turn."

This was the first of the birds, all of whom were in a line, each a long way from the other. So he used the speed of Sandhill Crane, though he didn't have to change bodies or ride on him. He came to the second bird before the rocks reached the place. A hawk was the second bird to help him. With the power and speed of this hawk he came quickly to the place where the second hawk was waiting. Then he came to the fourth bird, the humming-bird.

But the rocks were coming nearer and nearer. So Killer-of-Enemies ran to Old Man Spider. "Grandfather, save me!" he said. The old spider asked, "Where are those many leaders? I thought there were many leaders around. Just go in my house."

Killer-of-Enemies entered, and the spider made a black web before the door. The rocks came running after Killer-of-Enemies and ran right into the web. Meanwhile Killer-of-Enemies was going into the house.

There he met Old Woman Spider and he called to her, "Grandmother, now it's your turn to help me."

She too said, "I thought many other leaders were helping you." But she made a blue web between the rocks and Killer-of-Enemies.

The rocks had run into the first web and were all enmeshed in it. It clung to them and retarded their progress, but they came onward with the strands of the web streaming behind. Then the rocks ran straight into the blue web and through it.

Meanwhile Killer-of-Enemies had met Young Man Spider in the home of the spiders and said to him, "You must help me."

The youth replied, "I thought you had many leaders to help you. Why could they not save you?" But he made a yellow web and stretched it between Killer-of-Enemies and the running rocks.

The rocks were still coming nearer all the time, though they were entangled in the webs.

So Killer-of-Enemies ran to the spider children. "Children," he said, "you must help me."

The children answered in the same way. "We thought there were many people to help you," they said. Nevertheless they made another web, a glittering one.

The rocks were still coming onward. They had gone through the third web and were approaching the fourth. Now the spider people all gathered there.

"Why do we let those rocks run through our webs?" they asked angrily. "Let us hold them back this time. Let us all take hold of the web and pull the ends taut."

They all began to pull it. As they took hold of it, the rocks ran into the web. So these people pulled four times, each time harder, and broke the rocks all to pieces.

Because the spiders spoke to Killer-of-Enemies as they did, people now when you ask help of them always say, "I thought you had some other strong men to help you. Why don't you go to them?"

The reason the rocks could run so fast was that they encased other monsters, monster mountain-sheep. These sheep in the rocks were like the engines in automobiles. When Killer-of-Enemies killed the rocks they broke in many pieces. The female mountain-sheep came out of one, the male mountain-sleep out of the other. Both looked around.

Killer-of-Enemies said to them, "Hereafter you will not be monsters. You will live in the high cliffs and the people will use you."

Those rocks were completely shattered. Some of the pieces of the white rock were small and some large. And the pieces of black stone were of all sizes, and some of the pieces had sharp edges. After that some of the people used the kind with sharp edges for axes. And the round pieces of the white stone were used for pounding meat or medicines.

KILLER-OF-ENEMIES AT PICURIS¹

Killer-of-Enemies went up to the pueblo of Picuris. When he came they said, "He is worthless. He is no good." They decided to use him in evil ways.

They took him to a place where an eagle had a nest. The eagle had a nest on a ledge at the side of a cliff some distance down from the top. They took Killer-of-Enemies to the top and put ropes around him, and they told him, "We will lower you, and you must take those two little eagles from the nest."

"All right," replied Killer-of-Enemies.

They lowered him to the nest. When he got there he threw off the rope and stayed there.

The Pueblo men called to him, "Why do you take that rope off? Keep it on and bring those little eagles up with you."

But Killer-of-Enemies didn't listen to them. He paid no attention to what they said. They all cursed him and called him names.

The two little eagles spoke to each other, "Shall we ask him what he wants?" one asked the other.

"Yes, let's ask him."

So they did. One of them asked him.

"I've just come to see you. I have come to stay with you because you are children all by yourselves. Perhaps you might become frightened sometime if you are left alone. Where are your mother and father?"

"Our mother and father went up in the sky."

"When will they come back?"

"In about four days." Then the two little ones asked, "Are you hungry? If you are we will feed you."

So they brought a little piece of bread for him on a small plate. Killer-of-Enemies thought, "That's not enough for me. I'll finish it at one swallow."

The two little eagles said, "That is enough for you."

He began to eat. He couldn't eat it all. When he was satisfied some was still left.

He asked for water now. The young eagles brought a little hailstone.

He thought, "That won't be enough for me."

But he started to drink the water from it and couldn't finish it all. Some was still left and he gave it back. The young eagles put it away.

Four days passed. On the fourth day he looked up in the sky. Something was coming. The father and mother eagle came to that nest.

The male eagle spoke to him and said, "Something-Hanging-Down,¹ what are you doing here?"

"Oh, I just came to visit with you because I would like to see how it is up in the heavens."

"It's a good thing you came here," the eagle said, "We are going to take you up in the heavens."

The cliff looked solid, but the big eagle went to it and opened a door in that rock wall. Then he called Killer-of-Enemies to it. Killer-of-Enemies went in. He looked around. It was one large room, and hanging from the roof were suits like those the eagles wear. There were many of them, of all sizes. They told him to pick out one that fitted him, and he did so and put it on.

Then the parents said to the eaglets, "You must teach him to fly. But go only a little way at first."

So the eaglets began to play with Killer-of-Enemies. They flew a short distance with him at first. Every time when they went out to play and fly, they went a little farther. After a while the parents told them to fly all day with Killer-of-Enemies, and to come back in the evening. They taught him how to do many things, how to fly high and swoop down.

¹ This is the name by which the eagle addresses Killer-of-Enemies throughout this episode.

For four days they took long trips, trips that took all day. They would get back in the evening. Then they took longer trips and were gone all day and would come back the next day. Now Killer-of-Enemies was getting strong.

The father continually asked the children whether Killer-of-Enemies was learning. "Is he strong?" he asked now.

And the children answered, "Yes, he can fly ahead of us."

So the big eagle said, "Then tomorrow we will start upward. You go," he told Killer-of-Enemies, "and change your suit. Hang up the one you have been using and take a new one."

The next day they started to travel. They left early in the morning, just after sunup. They stopped at sunset and found a place to sleep. The next day, early in the morning, they started out again. They found a place at nightfall and slept. The third day it was the same.

"They asked Killer-of-Enemies, 'Are you tired?'"

"No, I'm not tired. I'm still all right."

So the next day they went on. Killer-of-Enemies had no trouble until the afternoon. In the middle of the afternoon they were getting near to the heavens but Killer-of-Enemies was getting tired.

Both the big eagles got under him and tried to hold him up until he was rested. But he grew so tired that he began to fall. He couldn't help it. Both the big eagles were becoming tired now too.

The male eagle sent a message up to the heavens. He went up himself and got help. More eagles came down. Though there were many of them, they could not lift Killer-of-Enemies. He was too heavy.

So they sent up for more aid. They brought back some sandhill cranes. They all helped lift Killer-of-Enemies. But they, too, tired after a while.

"They sent word up once more. This time a flock of geese came to their aid. They got under and lifted Killer-of-Enemies. After a while they also became tired. So they sent up word once more.

This time the geese came to help. They were very strong, these birds. They got under Killer-of-Enemies and, without the help of the eagles or the others, lifted him up. At the top there was a hole and they brought Killer-of-Enemies through it. On top there was a place just like this world.

When he stood up there Killer-of-Enemies asked the eagles, "Where is your chief?"

"Over here," and they showed him where the chief lived.

"What is his name?"

"Possessor-of-Authority."

Killer-of-Enemies went to that man.

In a different version it is told that Killer-of-Enemies, when he tried to reach the home of the eagles and was falling, had Mountain-Lion put down his tail. Killer-of-Enemies clung to it and was drawn up. (Inf.)

The chief asked, "What are you doing up here?"

"I just wanted to see this place."

"When did you come?"

"Just now."

"When are you going back?"

"In about eight days."

The chief had a plentiful supply of meat, for he killed deer every day. So Killer-of-Enemies stayed there eight days.

The eagles came around and began to talk. They said, "We have our enemies nearby. They kill us every time we fight them."

Killer-of-Enemies looked around. "Where is the encampment of your enemies? Where do they live?"

The chief replied, "Right over there where the bushes are thick.

They are bees. Three kinds of bees are living there. They always try to fight us."

Some of the eagles went over there and started to fight them. Killer-of-Enemies watched the battle. The bees were darting in among the feathers of the eagles and stinging them. The eagles could not protect themselves. Some were swelling up and dying.

Killer-of-Enemies went back to the chief. He said, "Give me a thick suit of buffalo hide."

The fighting was still going on. The chief gave Killer-of-Enemies presents of beads. Then Killer-of-Enemies broke some brush. He took the brush with him and went into the fight.

With the brush he hit at the bees and killed every one of them. Then he went to the brush and destroyed all the hives. Then the eagles were all happy.

But he left two of the bees alive, a male and a female. He gave them sweet things, flowers and fruit. He told them, "You must not kill any more."

But they said, "When people tease us we will give them a shock."

That is why bees sting today.

The meadow-lark had been sitting there during the battle. He had made fun while some of those poor eagles were dying.

One of the eagles came to Killer-of-Enemies and said, "He is a sorcerer."

Killer-of-Enemies turned to that meadow-lark and told him, "You must go down to earth. I'm taking your power away and you will have no power there. You will just make fun of the people as they pass by."

The meadow-lark did not want to go, but he had to go when Killer-of-Enemies told him to. He came down to this earth.

Then Killer-of-Enemies went back to the chief.

The chief said, "It is a good thing that you came up. You have brought us peace."

The three kinds of bees are described as black, grey, and yellow ones.

The next day Killer-of-Enemies started to descend. The chief gave him a horse before he left.

"How can I take this down?" Killer-of-Enemies asked.

"Well, if you can't take it down, I'll choose something else." So the chief picked out a bundle of white eagle feathers, the tail feathers of a male eagle. He also picked out spotted tail feathers of the female eagle. He handed them to Killer-of-Enemies as a present. And the chief gave him a war-bonnet of eagle feathers in addition.

So the next day Killer-of-Enemies started down. He was accompanied by the same two eagles who had ascended with him. In four days they were back. Killer-of-Enemies landed on top of the same cliff from which he had started. He removed his suit of eagle feathers and returned it to the eagles.

Then he started to walk to the pueblo of Picuris. When he arrived there, he gave the headress and the feathers to these people. He distributed the feathers to the people of Picuris. That is why they use them now. And other peoples learned to use them from the people of Picuris.

Variant

When the battle between the eagles and the bees began, Killer-of-Enemies saw that the bees were using sharpened reeds as spears. These spears had poison from some weeds on the tip. Killer-of-Enemies put on hide armor and the spears broke against it. Then he killed them easily.

The eagle with whom Killer-of-Enemies went up was the golden eagle. This is the one whose feathers are used for the bear dance ceremony and for the war-bonnet. Very few bald eagles are here. They are called "eagle up in the sky."

The eagles on the other side of the sky were colored just like golden eagles. They used to come down and visit the eagles of this earth, and the eagles of earth used to go up and visit them.

From here Killer-of-Enemies went to visit the people of Taos.

KILLER-OF-ENEMIES AT TAOS AND HIS DEPARTURE

Killer-of-Enemies made himself appear to be poverty-stricken. His dress was ragged and he had no possessions. Matter was running from his nose, and he was dirty. In this condition he walked to Taos Pueblo. He entered the village.

They disliked him. They chased him out, saying, "You get out, you old Apache."

He was out on the edge of the village. He begged them for

something to eat. They gave him a few crumbs left from their meal. They treated him like a dog.

They were having a ceremony at Taos. They have a holy place where they hold their ceremonies. It is the kiva.

Killer-of-Enemies was not invited, but he went into the kiva. They couldn't see him. They didn't know he was there. They were all praying and expressing thanks for the fruit and for all things. It was their Thanksgiving, I suppose.

Then one of the Pueblo Indians discovered him. This man called the attention of the others to the stranger, and they all began to abuse him. They told him that he was dirty and that he must go. Killer-of-Enemies turned to go. But as he was being driven out of the kiva, he made a motion with his right hand and all the corn of the people changed to flies. He did this with a motion as though he were covering the corn with a blanket.

Then Killer-of-Enemies hid. The people tried to find him and bring him back. They searched until they found him and begged him to return and restore their corn for them. So he agreed and returned. With a reverse wave of his hand he made all the corn as it was before.

At the time of another ceremony, he again entered the kiva. Again someone saw him.

This man asked, "Why have you come here? Your clothes are all ragged."

Killer-of-Enemies started to walk out. As he was leaving he raised his hand and waved it before them. "All right," he said. "I will go, but all will be changed. Your corn will turn to worms."

And in all the homes the corn turned to worms at that moment. They were all astonished when they learned of it.

Killer-of-Enemies went away. He tried to hide himself.

"Who did this?" one Pueblo Indian asked another. But no one knew. By and by someone suggested that it must have been the man who was driven from the kiva. They all decided he must have been the one, but they did not know it was Killer-of-Enemies. They thought it was some ordinary Apache.

They all hunted for the ragged stranger. They found him and brought him back.

"You must change this corn and make it as it was," they told him. He did it; he waved his hand once more and the corn was as before.¹

Killer-of-Enemies came into the kiva for the third time. This Killer-of-Enemies was driven out of the kiva and had his revenge on the people of Taos four times, though only three of the encounters are given here. After he had restored the corn from the worms he turned it into some black substance. Because of this a black ball is sometimes found on the cornstalk. "My people won't eat corn from a stalk which has this on," the informant said. "No one can touch it. You get a bowl where it touches you."

time they again drove him out. He waved his hand over them and their heads were stuck together. They cried and begged him to make them as they were before. So Killer-of-Enemies did so.

Killer-of-Enemies stayed there a few days more.

They said to him, "If you have power you must help us." Then they told him, "If you are so powerful, we can use you. Nearby is a lake. There is something in there which swallows people. He-Holds-in-the-Water is its name. You must help us to get rid of it and get our people back."

Killer-of-Enemies replied, "If you believe in me I shall be glad to help you. Dress me in turquoise. Cover my cap, my shirt, my leggings, and my moccasins with turquoise."

The first time they put only one piece of turquoise on his moccasins and one on each piece of clothing.

"That is not enough. That is not the way I want it. I said to put it on all over my clothes."

So the next time they put a few more on. They put two on each moccasin and two pieces on the shirt and other articles of clothing.

"That is not the way I told you to do it. Put them on thicker."

So the third time they took the clothes and put the pieces of turquoise on a little thicker. They put three pieces of turquoise on each piece of clothing.

But Killer-of-Enemies said, "No, I want them close together. I want the whole thing covered. I want no spaces between the stones."

So the fourth time they put them on as he directed. Then they all walked toward the lake.

But Killer-of-Enemies told them, "Do not follow me. Stand near your pueblo and watch from there."

He came to the lake. He turned around and looked at the sun. He motioned four times in a clockwise circle with his hand, and he had stone hoops in his hand, four of them — one black, one blue, one yellow, and one glittering. Then he stood and faced each direction in turn, standing first facing the east, then the south, then the west, and then the north, and last he faced the east again.

He threw the black rock hoop into the water and the water receded toward the middle. He walked to the south side of the lake and threw the blue hoop into the water, and the water diminished even more this time. He walked to the west and from there he threw the yellow hoop. This time the water level was much lowered. He walked to the north and from there he threw the glittering hoop. Now the water was gone. The land was dry where the lake had been.

Killer-of-Enemies came back to the east now. He stooped and looked down. There he saw a ladder pointing upward. It was moss-covered and the moss and seaweed hung from it and made it look like a tipi. But Killer-of-Enemies knew it was a ladder.

There were frogs all around. These were the spies of the one who

captured the people. But they could not see Killer-of-Enemies and therefore could not warn the old man of his approach. There were all sorts of water animals present to warn the old man, but none of them could see Killer-of-Enemies.

So Killer-of-Enemies went to the ladder. He lifted up the moss that lay over the top and it came off just like a blanket. He looked down. There, at the foot of the ladder, sat an old man. He was ridding himself of lice. He had his clothes off and had put them in the sun so that the lice would get too warm and would come off the clothes. The old man was looking down at the clothes. When a louse came up he picked it off! This old man was He-Holds-in-the-Water.

The old woman, his wife, was there too. She said to him, "Why don't you look around and see whether anyone is watching you." So he put his clothes back on.

Killer-of-Enemies started to descend the ladder. The two saw him now and called to him angrily, "What do you want? Why do you come here?"

"I have come here to take out those people you have imprisoned here. I want those people."

The old couple said, "No one comes to visit us. We have been by ourselves a long time. There are no people here."

Killer-of-Enemies had with him a fire drill. He took it out and began to work it. Black smoke arose from it so thickly that the old man began to choke.

He called to his wife, "I'm choking. You'd better give him that one old man we have here."

Then Killer-of-Enemies stopped. The smoke settled and it cleared. Then they brought out this old man from a hole.

Killer-of-Enemies asked him, "Are there other people there?"

"Yes, there are many others there. Four rooms are filled with people."

So Killer-of-Enemies used his drill again. Black smoke arose and once more the old man nearly choked.

He spoke to his wife in the same way. "You'd better take out two people from each room, eight in all," he said.

These eight were brought out. Killer-of-Enemies asked them, "Are there more people down there?"

"Yes, a great many people are there still."

Then Killer-of-Enemies asked the old couple, "Are there others there?"

"No, that is all. We have no more here."

Then Killer-of-Enemies used his drill again. Yellow smoke poured out of the drill and the old man couldn't stand it. He spoke

¹ This method of ridding the clothes of lice was much used by the Indians. (Inf.)

to his wife again, and then both went and opened the doors and all the people came up.

Killer-of-Enemies watched. Of the last one who came out of each cave he asked, "Are there any more there?"

"No, I am the last," he was told.

Then he commanded those people whom he had saved. "Go up the ladder and wait for me there on top. Don't go to the village yet."

They all went away. Then he spoke to those two old people. "I want you two to get out of this place because you are so merciless."

They pleaded with him. They said, "Grandson, don't send us away. Let us stay here."

But Killer-of-Enemies said, "No, you must do what I say and leave this place."

But they did not want to depart and they refused to go. So Killer-of-Enemies began to use the last drill. The glittering smoke arose, they choked and were afraid, and they went up the ladder.

Now all were above at a dry place.

Killer-of-Enemies said to the old man, "You will have to go to Lake-with-Serrated-Flints and stay there."

The old man said, "I want my wife to be with me. We must go together."

But Killer-of-Enemies told him, "No, you two are too fierce. You had better not go together."

So the old man had to go alone.

Now Killer-of-Enemies spoke to the woman. He said to her, "You must go to Big-Water-Lake."

They both turned as they went and said, "If anyone drowns in the water it will be because of us." Then they both left.

So if anyone drowns today it is because of these two people.

Then Killer-of-Enemies turned to the people who had been freed and told them to come with him to the pueblo. He picked out six handsome young men and six pretty young girls.

He said, "I'm going to take these twelve into the kiva." So he took them in there. He stayed there with them for a few days. They lived together in there and married there.

Then Killer-of-Enemies spoke to the older people and the relatives of these twelve. He said, "I want to take these twelve and distribute them all over. They will be like a foundation so the earth will be strong."

THE ORIGIN OF CLAY POTS AND PIPES

In the beginning when no one was on this earth, there were created first one old woman and one old man. They went around; they had nothing to do. A Hactcin stood before them. They didn't know he was there.

The man prayed to the one who made the earth. He said, "Give us something to live on."

Thus these old people prayed. They faced to the east and prayed.

Then the Hactcin stood there, but these old people did not see him. After they prayed they saw that someone was standing in front of them.

The Hactcin said, "I know what you are saying, and I understand. I know all the world. You are asking for something to live by. You are praying to me."

They arose.

He showed them a rock. "That is gold. It is worth much, but I cannot give it to you, for you do not know how to work it.

"The next is silver. That, too, is valuable, but you do not know of it or what to do with it. I cannot give it to you. Some day people will come from across the ocean, from the east. They will feed you, give you clothes and food. That is why I will send them. And they will like this silver and gold.

"And another people are coming from the south. They will give you all kinds of fruit."

He took them to the other side of the mountain and they stood together there. Two young trees were standing there. A big hole was there.

"Go over there and dig out that clay," the Hactcin said. "I will show you how to make pots and bowls with it. You will live by this means."

This was the first time Hactcin gave this clay to the people. Even now the people use the same clay.

"From the east, from the other side of the ocean, are people with eyes just like fish eyes, hair reddish, and skin white. Those people are coming. This gold and silver will be used then. They will come and show you how to use those things.

"When they come don't war against them. Don't fight with them, for I told them to come. Some day they will give you their possessions. They will cut the timber, work the mines, and use the metals because the Indians do not know how to do this. That is why I will send the white people over here.

"From the south will come another people. They will have a black mark around the lips (moustache, whiskers). But they will have eyes just like the eyes of the Indians.

"When they come into your country do not rise against them. They will be your neighbors."

Then the Hactcin called to the woman, "Come over here." He touched both her hands with his.¹ "Now work the clay from your own knowledge and with your own understanding."

¹ Special knowledge and health are often imparted by the supernatural through touch.

Then both the man and the woman went up there and dug out the clay.

Then the old man said, "Now make a clay pot, for the Hactcin told you to do so."

And so she made a clay bowl and she did very good work. The old man was proud of that. The old woman made bowls of all shapes. But they had no names yet. They didn't know what to call them. They put mush in, but still they did not know what to call them. The two did not yet know how to name or properly use this work.

They said, "Let us pray again. We know someone is watching over us; that is why we did this work."

They prayed. Then they went to bed and slept. The woman dreamed of the Hactcin. In the dream the Hactcin told her how to use the pots and what to call them. "This one is for soup, this one for mush," he told her.

The next night this woman had another dream. The Hactcin told her, "You must teach the children this, and after that, when they make a pipe for you it will be worth much and the people will use these pipes for all good purposes."

They left the pots drying after fashioning them and then they went back to a big camp where there were many people. But they didn't tell the people about it. They stayed one night, then another, then another, then another. Then the fourth day, when the sun was just going down, the old man got up and called the people together and talked to them.

He said, "All my relatives, I'm going to tell you something important. Some day people are coming who have eyes like fish and bodies all white and reddish hair. When they come across the ocean they will give us all their possessions."

But some of the people did not believe what the old man said. They said, "He must be crazy! Let's tie him down and burn some medicine for him to inhale.¹ People such as he describes have never been seen."

The old man quieted them and went on. "From the south another people with black around the mouth are coming. They will come here and be just like close relatives, just like our own children. They will come to our country."

The other people didn't believe it. Twelve leading men came to the chief's home and talked to him about it. They said, "This foolish man! What does he understand? How does he know such people are coming? We ought to have a ceremony over him, for he must be crazy."

The chief said, "No, let us be quiet. I'll talk to him about it some time. It will not be right to go out and quarrel with him just as the Jicarilla treat in this manner individuals who go mad and become violent."

because he speaks like that. Some day I'll call him here by himself and ask him more about it, about the country from which such people are coming."¹

Now this old woman had another dream. The Hactcin told her, "The pot which you made is all dry. You must go back, build a fire, turn the pot upside down, and put bark over it."

When they went back they found the pot all dry. The woman went up to get pine bark. Twice she brought it on her back. The man went to pine and piñon trees and picked off lumps of pitch. Some of it was dry and he pulled it off the bark. All the pots were put upside down and they covered them with the bark and kindled the fire.²

When they were all through, while the pots were still hot, the woman dipped into the pitch with a grass brush and smeared the outside of the pots with the melted pitch.³

When all were finished, they wrapped the pots up and took them back to the camp of the people.

The people were astonished. They had never seen them before. They asked, "Where did you find such pretty pots?"

The woman said, "I made these myself."

The others did not believe her. "How could you make these? I guess you just picked them up somewhere," they said.

Then, since the people didn't believe, the old couple kept the pots for themselves. The others wanted them to give some away, but they kept them for themselves.

The old people had two married sons and one married daughter. They told their sons and daughter to come to them. They gave the pots to their children.

The children asked, "What are you doing? What are you going to do for yourselves if you give all these away?"

The old woman said, "I'm going to make more of them."

The children didn't believe it.

But the old people went back to the hole and dug out more clay. When they returned they made two bowls of every size and shape.

The old people were talking. Their daughter had an eight-year old girl. They said to each other, "Let's teach that girl. Let us do what the Hactcin told us to do. Let us use the knowledge for prayer. Let the girl make pipes for us and we will use them for a good life."

The grandfather then went over there and he returned with his granddaughter.

The grandmother said, "My grandchild, I want you to make pipes for us. I'll show you how first. Then you do just as I have done."

¹ This is an excellent portrayal of the mediating influence which the Jicarilla chief is expected to exert.

² The description of the firing of the clay vessels follows the usual Jicarilla method.

³ The inside of the pot is never pitch-covered. (Inf.)

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She worked alone first and the girl watched her. The little girl had a hard time. She worked till sunset and couldn't do it. It broke every time.

The next day it went the same way. She worked with the same clay but to no avail. She did a little better that second day, but it was still far from what it should be. When the sun was going down the old woman, her grandmother, broke to pieces that pipe she had made. It was not good enough.

The third day came. The woman rubbed the girl's hand just as the Hactcin had done to her. This time the girl did very well. And the woman made the design then to show her how, for she had dreamed about it and knew the right way to do it. Then they threw it into the fire. Afterwards they rubbed it with pitch.

The man wanted to use it right away to smoke with. The woman put in the mountain tobacco. She used the fire drill to get her fire, and handed the pipe to the girl who puffed it four times and handed it back.

The old man said, "I'm going to make a pipe for myself too." He went out and cut a big yucca leaf. He cut it about the length of a pipe. He rolled it up and tied it. He used this for a pipe. When they had no pipes they used these sometimes, but when you use this kind four times it is all burned, the ashes are too hot for it. Then the woman said to the man, "You cannot use this pipe. The Hactcin who told me to have this made said, 'Some day when your husband needs it, some day when there is great need, then it is to be used, just that day.'"

The people didn't know why the old people were doing this. Some people thought it was the idea of the old man and woman themselves, something they had made up.

The old man got angry about it because the old woman wouldn't let him use the pipe. He cut some sumac wood. He split it, shaped it, hollowed it out, and used this just like a pipe. But this was not much good either. And the old man was not satisfied.

So the grandmother said, "My grandchild, perhaps you had better make a pipe for your grandfather."

The old man said, "My grandchild, please do make me a pipe."

So the granddaughter made one like the men smoke today and puffed four times from it before giving it to her grandfather.² That's how the men came to use the kind they have today. Long before the people knew about the clay type of pipe they used one of sumac wood.

Neither the old man nor old woman had horses. Nor did their

² the woman's pipe is used by the men

for ritual purposes.

³ Today every Jicarilla grandparent with grandchildren of the proper age is supposed to have a clay pipe made for him by his grandchild as is here described. This pipe is retained for ritual purposes.

children's families have any. When they moved camp they had to carry their goods on their backs. The woman had to carry all the wood on her back.

One day she was crying. She said, "I am getting tired of carrying wood on my back. My chest is beginning to ache. Some day soon I am going to die, I guess."

When night came she went to bed. She dreamed again and the same one who taught her how to make the pot said, "Tomorrow tell your two sons and their friends to go out and steal enemy horses and the enemy shall not see them."

The next day the woman sent her husband. She said, "Tell both of your sons to come over here."

He brought them. The mother spoke to them. She told how she had been crying and for what reason. She told of her dream. "Someone told me, because he was sorry for me, that you should go out to Plains country and steal horses from the enemy."

The boys were glad to hear this, for they were without horses too and wanted some.

The woman said, "You must tell some others. Get four, or six, or eight in the party. Bring them over here before you go."

The boys found four men willing to go. Altogether there were six now. At sunset the four men and the woman's two sons came to the place where the woman was. They said, "Why did you ask to see us?"

"I am going to tell you something. I do not know whether you will think it good or not." She told them all about her experience. She told how she had seen this Hactcin face to face the first time and had dreamed after that. She told how all her dreams had come true, about how she had been crying and what the Hactcin had told her to advise her sons.

The old man was sitting in front of them. The woman told it all. She had always kept her dreams secret, but now her husband heard it all.

The next morning he got up and went before the people and called aloud telling what his wife had dreamed. "These young men are going out and steal horses," he said.

When he came back his wife scolded him. "Where are you going?" she asked. "Are you the one who is going to steal horses? I guess what the people say about you, that you are crazy, is true."¹

The next day many people gathered at the home of the old people. They said, "Those men must not go out. The enemy are numerous and fierce and our young men will be killed." They advised against the expedition.

¹ This excursion into domestic relations is highly realistic. The Jicarilla wife is not too timid to administer a sharp rebuke to her mate when it is necessary.

The old woman paid no attention to those who came around. Finally they all went off. Then she took out the clay pipe which her granddaughter had made for her and smoked and prayed and prayed. Then she turned to the four men and her sons and said, "You must decide when you are going and whether you are going to leave during the day or the night."

That night she dreamed again. She dreamed that two of the men were going to change their minds because of the advice and words of other people.

She was right. Only two of the four came back with her sons. They said, "Let us leave this very evening and get away from these people."

These four men had never gone out in Plains country before. That is why those two others had backed out. They were afraid that they would lose the way and not know how to protect themselves.

The woman gave advice to the four men. "Every one of you has a good mind with which to think. Go straight to the east. There you will find horses to steal. But you must take them at night."

The four started out and were already on the way when two other men started after them. These two were brothers. They knew much about war and how to go to the Plains. They caught up and so there were six again.

They walked all day and continued until ten o'clock at night. Then they lay down and went to sleep.

The woman stayed home, repeating her prayer. She said, "Let the enemy fail to see these people." She prayed for horses of the different colors, mentioning first the black horse of the east, then the blue (literally greyish) horse to the south, next the yellowish one of the west, and last the white horse of the north. First she called these four and then all colors in any order, sorrel, pinto, etc.¹

The two men who had caught up, when they all arrived where there was some white clay, painted all of the men with white clay, all over the whole body, even the hair. This is because they are different on the raid or war-path. They speak a different language. They have different habits.² They obey restrictions such as one which forbids them to stretch their legs out at night. If they have to stretch them out at night when they get tired, when they draw them up again they have to say some words like, "A black horse (or the kind they like) I am drawing to me." Everything is different on the war-path, and so their bodies and appearance must be different too. Then nothing can happen to their real selves.

After they paint themselves this way they are not supposed to

¹ When a son or husband is on the raid the Jicarilla woman repeats such prayers.

² What follows is an account of a number of the rules, ritual observances, and behavior patterns of Jicarilla raiding and warfare.

look in back or to the left or right sides, for if they do they will see the enemy and the enemy will see them. They should go the way they are facing all the time, and the enemy will not see them even though they are right there.

This painting is called "white clay came."

The man who knows how to do it also makes a little stick for them with the horse's hoof on it. This is called "scratching," and is used for scratching the body after that.

They journeyed all the next day. Then they slept a little while. Then the one who knew the most about war told them to get up again.

They traveled all night and all day again. When the sun set they said, "Let us rest over here." And they all sat down and started to eat the dry meat.

After they had eaten supper the man who knew said, "Let us go again and keep moving until about ten tonight."

They did this. They were all very tired and slept through till the morning star rose.

Again they moved on. In a little while they came to a water hole. The men did not lie down and touch their whole lips to the water, for to do that would bring a great quantity of facial hair around the lips.

They started to walk to the east again. There, after going about four miles, they saw about twenty tipis of the enemy. All six of them went into some oak brush and lay there and watched the camps. No one went out.

The leader said, "Now be brave, be men. These enemies will take their horses to the tall grass."

The enemy did this. Two of the enemy watched the horses for a little while and then went back to camp. The horses were all alone in tall grass.

The leader chose the bravest of the boys and said, "You must get ready, for you are to bring the horses."

The boy went with him and together they drove back four bunches of horses. They drove them to the place where the four others were.

The leader said, "Now rope them and remember that the ones that turn toward you by themselves when you go to rope them are the best ones, the most gentle."

All of the six roped suitable horses. They mounted these. They did not plant spears at the place where they stole the horses because they had brought none with them; they had brought only bows and arrows.¹

¹ It was the usual custom of the Jicarilla to bring lances and extra moccasins on a raiding expedition. Then, when the horses of the enemy were taken, the worn-out moccasins were tied to the lances and the lances were left conspicuously thrust in the ground as a gesture of contempt for the foe.

"Let us go quietly," the leader said.

This was about night.

The leader said, "Quietly, easily, so there will not be much noise. Don't let the enemy hear us."

They went some distance.

Then the leader said, "Now is the time. You all have grandfathers and grandmothers and many relatives. They taught you how to protect yourselves and how to be brave.¹ Our enemies would like to have our scalps and our lives. Now let us go fast and be ready for the enemy if he follows."

So they increased their pace. They didn't know how many horses they had. It was too dark to see, but they had a great many. They drove the horses all night and all the next day.

When the sun was going down they mounted other horses. Again they drove them all night and by that time they were nearing home. The first mountain of their own country was called "Edge crossed." There is a town near it now called Springer.² At noon they came to a spring near these mountains.

At noon the leader said, "I guess we had better not stay here long, for about this time people come to this spring to get water. Something warns me that we had better not go straight to our country. We must go by a different path."

They got on a high place, a slope, and looked around. Though they did not know it, ahead of them were two dead Utes, slain while hunting for antelopes. Seventy enemies had been on the war-path to the Apache country. On their way back they had found these two Utes and killed both of them. It was fortunate that the Apaches went another way, for they might have met these enemies.

The sun was almost going down when they got to the place which is now Springer. They drove the horses along the cliffs and got on the south side of the mountains. There was a hot spring there and they stopped and camped there over night. They took turns standing guard over the horses all night.

Early in the morning they started for the lake. About noon they got there, to "Dry Lake Bottom." It is east of Taos, about twenty-five miles east of Taos. There they camped. They counted and found they had sixty horses. They got them in a corral. Each of the six took ten horses.

The leader gave a horse to one of his relatives. He gave it to his mother's sister. The two sons had relatives too. There were three relatives, daughters of sisters of the old woman, their mother. These were grown girls but still single. They gave them horses.³

¹ The grandparents were the approved instructors of Jicarilla youth. Any Jicarilla who errs through ignorance is likely to be asked, "Did you have no grandparents to teach you?"

² Springer, New Mexico.

³ This is an accurate picture of the feeling of responsibility to the larger body of relatives a Jicarilla would be expected to show.

The father's brother was dead, but he had two daughters living, and the boys gave them each a horse too.

The old woman was dancing all day long by herself, for she had a horse now.

They dance in place, moving their arms when they are happy like this. Each of the sons gave the woman a horse, a mare.

After the horses were all divided up two Ute Indians came. They told what had happened to two of their own people who were out hunting antelopes. They told how they had not returned and how they had been tracked and found slain with their scalps, thumbs, and penises missing. The enemy took the thumbs and penis to use in naming their children. Then when the man who takes it has a child, he names him Thumb. These Indians do that too. The Jicarilla women I told you about in the other story who cut the arms of the men, named a child of the family Cuts-the-Arm after they died. They do this if a child in the family has no name. Then they give him the name after their war deed. Or they save it and give it when a child comes in the family.

A man gives a name after his war deed to his child, his grandchild, or some other relative, but he does not ever change his own name because of a war deed.

One man in the fight of which I told you killed an enemy. They took off the enemy's clothes and saw that he had a sore on the anus. So one who was then an unnamed child was named Sore Anus after him.

The Jicarilla didn't take other parts of the body though, just the scalp. You can't take the whole body along!

The two Ute Indians came for help against the enemy who had killed the Ute hunters. And many of the Apaches went along to help. They went back to the place and saw the two dead men. But it was already too late to catch up with the enemy. Two days had passed. They came back to the Apache camps again the next day. The dead Utes were already all swelled up, for the days had been hot.

After they came back, the people talked among themselves. They saw what good horses these young men had brought back. The woman had prayed so hard that they got horses easily and not from so very far away. The others thought it would be easy for them also, and they wanted horses badly.

So they moved camp. Before this the old woman had had to carry her possessions on her back. This time she had two horses, one to ride, and one on which to carry her goods. The old man walked and carried his arrows.

All the camps were going to move to the place where the clay was dug. The old woman had a horse now and so could carry a great deal of clay. She gathered clay and made all kinds of dishes, about forty pieces altogether. Those in the other camps had no pots or dishes. She made all these and distributed them among her own relatives.

She called all her relatives. While she gave away the pots she told all about the Hactin who had come to her and about her subsequent dreams. The next day many came to listen to her, and she told them all from whom she had learned to make her pots and pipes.

She said, "At one time my husband and I knew nothing. We prayed to rocks, to trees, to everything. We asked for one who had great knowledge and power to help us. Then a man stood before us. I couldn't make this pot out of my own head or by my own will. The one who stood before us told us how to make it and told us of the white people who are to come from the east and the south. He told us to use pipes. He said, 'Let your grandchild, when she is eight years old, make it for you. This will be the pipe for prayer.' Then once I cried for horses. I was tired and weary. That one came to me in a dream and advised me to send out my sons. Everything I dreamed has come true. The pipe I used for prayer."

Then after she had told the whole story all the people believed in this pipe.

The enemy from whom the sixty horses were taken in the story were the Kiowa.

The old woman's name was Wild Pony, and the old man's name was Smoke.

THE MAN WHO LIVED WITH THE BUFFALOES

A certain man was out on a raid. He went out with a party to the plains country and became lost. He started back to his own country alone. He had his arrows with him.

He came to a big spring. Buffaloes were there for water. This man had nothing with him to eat. There was a small hill near the place. He saw the buffaloes going down the slope and he ran to the hill. There was a big bull there, followed by a female and two other females, and one small one, five in all.

He thought he would have a good chance to kill one of these buffaloes. He lay down about twenty-five yards away. The bull came up. He didn't shoot that one though. Now they came up to the sloping place. The bull looked around. Now the second passed and the third. He got ready to shoot the third female. He was ready to shoot.

Then the big bull turned and spoke to that third female. "Hurry!" he said. "Let's make a camp over here."

When the man heard the voice he didn't shoot. He let them go. He stayed there and watched them. They were going up the canyon to the west. He waited to see where they were going to build a camp.

The bull was speaking again, talking to the females. "Have you people any foot left?"

"Just a very little left," they replied.

The Apache let the sun go down. Then he followed the trail of the buffaloes. Darkness came. He was there at the western canyon. He saw five tipis there just like the ones these Indians have. He never thought it was a buffalo camp. He thought it must be the tipis of his own people and that he was lucky to find them so near. He came to the first tipi. He looked in. A young woman was in there. She was dressed in buckskin just like a real Apache. She was sitting in a corner pounding dry meat. A fire was burning in the center of the tipi. He went in.

She did not look up at him. She kept on pounding. After she had finished pounding the meat, she pounded fat in with it too. She put the meat before him. He didn't speak nor did she.

He thought, "This is surely one of my people."

She saved out a little for herself. The rest she gave to him. The man ate. Though he was very hungry he could not eat it all.

While the Apache was eating, the male, the bull, came out and spoke to his people. He said, "We must not sit up late. Early tomorrow morning we shall move and go to our own country." He was in the form of a bull, not a man.

The Apache ate; he didn't say anything. When he finished he went out and slept elsewhere.

Early in the morning, before the light, they all began to take the tipis down and roll the tipi covers up.

The man watched closely. When the dawn broke, he noticed that they were all buffaloes. He didn't know how they carried the poles and tipis. He tried to follow, but at a distance. He followed them all day.

At nightfall the same thing happened. They built a camp again. The Apache did as before. He came to a tipi, looked in, and recognized the same woman. Without speaking he entered. Again he was given the same food. He couldn't eat it all and handed the rest back. After the meal the bull came out again and told at what time in the morning the camp would be moved.

The Apache did not sleep in that tipi that night. He slept elsewhere and followed in the morning as before. This was the third day. When he reached the place where they halted he went in again and was served food as before. Nothing different happened this day from the others.

He followed the fourth day also. By this time they were getting near the buffalo country.

It was the fourth night. He came in as before. This time the woman spoke to him. "Why don't you sit close to me? Why do you sit far away and near the door?"

So he walked in and came near to her. He sat down.

They ate together this time from one food container. Then she said, "You must not go out tonight. You must stay here and sleep with me. I have plenty of blankets."

This woman had a husband, a white buffalo was her husband. The next day the Apache went out early in the morning before daylight. He saw that to the west was a great encampment of people.

A chief, the white buffalo, was talking to the people. "In four days we are going to have a war," he said. "Let us have a war. A man took away my wife. Let us fight him. Let us get rid of him, my relatives, and let us war against her relatives who have treated me badly."

The big black bull was the chief of the other side. He spoke to his people. He said, "All of you, those eight years old and over, get out and get arrows. You children can gather the wood for shafts and help put the feathers on. You all know we are going to war in four days."

Some were at work shaping arrows, some were putting feathers on arrow shafts, some were weaving willow branches and making armor of them.¹ The men were doing these things. This work went on till everything was ready. These people had many horses too. After four days they got on good horses and put on their war-bonnets. The other side did the same thing.

On the other side were only adults. On the side of the black buffalo children were in the ranks too. The Apache put on a war-bonnet which the chief gave him.

The next day, before the sun came out, the fighting began. The white buffalo led his men around. Then the shooting began. The Apache was the only one not on horseback. The rest, even the children, were on horseback. They circled around for a while. Then the two sides formed into lines and faced each other.

The white buffalo chief came forward. "All right," he said, "who is chief of your side? Let him come out."

The Apache came out. "I'm chief," he said and came to the center to meet him.

They fought. After a while the white buffalo chief fell from his horse, dead.

¹ This is an accurate presentation of one of the causes of family feuds and of the recriminations which are likely to pass between the antagonists, though the ordinary feud was scarcely so sanguinary as the one described here. The practice of having the leaders of the opposite sides meet first in single combat was the Jicarilla manner of waging warfare. Note that the relatives of the woman are held responsible for the injury inflicted upon her husband.

² There are a number of references in Jicarilla stories to wooden armor. The writer could obtain no evidence that the Jicarilla themselves used such armor, however.

When this happened, those on the white buffalo's side came out after him. Now the real fighting began. This man had many arrows and killed many of them.

They grew afraid. They said, "Let us stop. You have already killed our chief."

The fighting stopped. The side of the white buffalo picked up their dead. They were crying. They began to carry them to camp. Then the chief next in rank to the white buffalo came out. "All right," he said, "you can have that girl, for you have more power."

The black buffalo came out now. To the men of the other side who were crying he said, "You are just like women; I hear you crying like women."

The other chief came out again. "All right," he said, "we are not going to camp with you after this. We will separate." And they started to move their camps.

This Apache said that these buffalo people had everything. They were the richest people he ever saw. He stayed there among them for about a month.

His wife told him then, "I hear voices from your country. Your people are looking for you. They are very anxious about you and want to see you."

She gave him many things, many possessions. She gave him four horses belonging to the buffaloes.

"You go to your country now," she said. "Some day I'll see you again."

He started towards his home.

She told him, "When you go, do not go slowly; hurry. When these horses get tired, they will die."

He rode on one horse. Three other horses were ahead. He drove them toward his country. They all went fast. Just about sunset that horse on which he rode fell dead.

The girl, his wife, had told him, "I will see you tonight."

That night, after the sun had set she found him. "You are too slow in your travels," she told him. She stayed with him that night. In the morning the dead horse had disappeared. He had gone back to his country. The man got on a second horse.

She told him, "Hurry! Don't wait; don't waste time."

He traveled hard all day. At sunset of the second day the horse which he had ridden died. Two were left. The girl found him again.

The next day the same thing happened. Now one horse was left. The next day he mounted his last horse. The girl had again stayed with him the night before. She said to him, "Here I'll leave you. You must go on alone. I'm going to take these four horses back."

³ The taunt is a common one which the Jicarilla level at enemies.

This was at the end of the fourth day. She went back. She was riding a horse too. His home country was near now.

At home, the others who had gone on the war-party had all returned. Only this one man had not come back. They thought he was dead. His relatives didn't expect to see him again. But now he arrived home on foot.

While he was among the buffaloes, his wife had told him many things: how to hunt the buffalo, what parts not to use, how to butcher the buffalo, the songs and prayers of the buffalo. All this he learned and when he came back he told the people. The Apaches knew about buffaloes after that and how to find them.

They don't say what the name of the man who lived with the buffaloes was. The name of the white buffalo is "mountain buffalo." They call the white buffalo, mountain buffalo, because they say it comes from the mountains.

When these buffaloes are in their own country, they are just like people. When they are out somewhere they are just like buffaloes. This man never found out how they carry their equipment, for they travel in the form of buffaloes.

HOW THE ANIMALS WERE TAKEN AWAY FROM RAVEN

When the world was new there were many Jicarilla Apache living on it. There were many tipis in which the Jicarilla were living. There they played hoop and pole for the first time. It was a new game then. Many men, were at the grounds where hoop and pole was being played.

Raven came. He had a quiver full of arrows. In it were also some intestines of a deer. At that time people were starving. They couldn't find the animals. They saw tracks but they couldn't find where the game lived. The raven was afraid that people would see what he had in the quiver, so he hung it on top of the tipi poles. Then he went over where the men were playing hoop and pole. He lay down and watched the game.

About evening the magpie came along and he took those intestines from the inside of the quiver.

The raven came back to his quiver. He intended to take out the intestines, but he discovered that they were gone.

The magpie took them and went to all the people. He said, "Raven brought intestines over here and I took them away from him."

Then the people learned that Raven knew where the animals were hiding. Magpie told all the animals and the birds. They all watched Raven.

Raven thought about what had happened. He didn't know what to do. Finally he slowly rose in the air, circling. All the people

watched him to see which way he would go. He went so high they could hardly see him. It was his plan to get beyond the sight of all of them before he headed for the place where he knew the animals to be. He didn't want others to follow him.

At last Raven went to the east. Several of the Jicarilla watched, but they could hardly see him, he was so far away. But some saw that he was going to the east; a few could still see him. After a while no one but Bat could see him any more. He told the others. Bat saw that Raven went over to a certain mountain and lit on a cliff. Then all the Jicarilla talked and decided they would go over to the place where Raven had gone.

When evening came they were on their way and camped out. The next day they traveled. The third day they were still traveling. The mountain was near the place where they were camping that night. The next morning they moved again and came under the cliff.

Raven had his home there. He had many children. But there was nothing to eat at his home. The people could see nothing. The reason they could not find anything was that Raven had been killing wild game at night and eating it with his children all night. By daylight there was nothing left, nothing but the ashes of the fire. They even hid the bones. But there were stones there with spots of grease on them.

All the people were talking about what they were going to do. They had to give up.

There were two young fellows who had power. They turned themselves into puppies. The people left those little dogs in the camp and moved to some other place. After a while the people were all moved out and nothing remained at the camp where the puppies had been left.

Raven's children came around where the camp had been. They saw those two small dogs and picked them up, for they were fine looking puppies. The children said, "These are pretty little dogs," and began arguing about which ones would have the dogs. They brought the puppies to their home.

Raven didn't like the dogs. He said, "It's best not to keep these; they might be spying on us. You must get rid of them. I don't want you to keep those animals here."

The raven children didn't want to give up the puppies. They were crying. They wanted to keep them.

Raven said, "If you want to keep those dogs, you will have to hold fire before their eyes. If they don't blink you may keep them."

This was done and one of them blinked. The other did not. They didn't like it that the one blinked, and they chased that one way. But they kept the one who didn't blink.

At night Raven went hunting. He killed some animal and brought the meat home. So the raven children fed the dog some meat that

was left over. The little puppy stayed there for four days and was growing up.

After the third day, when the father raven went hunting, this little puppy followed him. The raven came to a steep cliff. There was a sheer wall of rock. There was a door in it and the raven opened the door and went in. There were many animals in there. He killed one, a fat buffalo. Then he brought all the meat to his home. The puppy followed him and saw all this. The puppy watched closely. He saw how to open the door and enter.

Night came. The ravens ate all the meat. After eating they tried to sleep. The little puppy, when they were trying to sleep, went around and kept waking them up. The ravens couldn't sleep. About midnight the puppy stopped bothering them. The ravens were very tired now and fell sound asleep.

Once they were all asleep, the puppy went to the place where he had seen the raven go.

That little puppy changed to a man now. This man struck the rock four times as Raven had done, and the door opened. It was a rock door. When it opened, the man said to the rock, "Rock, don't move. Stay where you are."

That man went in. He had a white eagle tail feather. He came to the first buffalo and put the feather in the buffalo's mouth. He told the buffalo, "Go outside."

He said this to each animal he came to, and that animal had to go out as it was told. A whole crowd of animals was moving out.

Meanwhile Raven woke up and saw what was happening. He went over there. He began to shoot at the animals with arrows, trying to drive them back. But the animals were crowding out. He couldn't stop them. Mountain-sheep, deer, and buffaloes were coming out of there, and so were elk and all the other wild game. He tried to move the rock into place, but it was too heavy. He couldn't do it.

When many animals were outside and only a few were still in there, Raven had only one arrow left. The wild game animals were spreading out everywhere, all over the mountains. Raven kept his last arrow. He thought that the one who had caused all this was behind and would come out last. He kept that arrow so that he could shoot him.

The man arranged it so that the last buffalo to come out was a very old one, one in poor condition.

This buffalo said to the man, "Get between my toes and I will carry you out safely."

But the man said, "No, if you move your foot I'll fall out."

The buffalo replied, "Then go under my arm."

"No, if you move your arm I'll fall out."

"Then hang on to the hair of my head."

"If you move your head down I might fall off."

"Then go under my tail and into my rectum."

So the man went in there.

The raven stood at the door. The old buffalo was feeble and had no hair on his skin. So the raven didn't want him and let him go out.

As the buffalo went through the door he fell down. He kept stumbling as he went along. He would go a little way and fall down, then get up and go on only to fall down again a little further on. When he was a short distance from the raven he ran slowly. There was a little hill ahead. When he got behind that hill and could no longer be seen, he ran faster like a younger buffalo. It was the power of the man that made this possible. A short distance ahead was another hill. The buffalo ran over to it. Then he came to another hill. All the time he was gaining strength and speed. He came to a fourth hill. Then the buffalo said, "You'd better get out."

The man came out. Now the buffalo was like a young one. He had fine fur and was in good shape.

Meanwhile the raven was back at the door. He was looking around but couldn't find that man.

All the animals spread out over the earth.

That other puppy, the one who blinked and so was sent away, turned to a man also. He saw a trail. He went on and came to a place where the people had camped. He found a stick in the ground that had been left where the people had camped. He asked the stick how long ago the people had been there.

The stick said, "About three days ago they left."

So he followed the tracks again. He came to a place where there had been a camp. Some bushes which had been used for beds were lying on the ground. He asked them how long ago the people had been there, and they told him the people had left two days before.

He followed along the trail. He came to another camp site. He saw a fire-stick that had been left. He asked the fire-stick the same question, and it replied, "Yesterday they moved from here."

He went on and at evening he caught up with the people.

He saw that there were already many animals around the camps. At that time the animals were tame, not wild. As soon as they were freed from the place where Raven had kept them confined they came around the camps of the people.

Some very old, poor women were living by themselves. They gathered brush of cedar and oak and made a shelter for themselves. Those animals were eating all the leaves of those bushes and leaving nothing but the sticks. The old women gathered the leafy brush every day, but those animals ate them bare by night.

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After a while these old women became very angry and cursed those animals. They called them all kinds of names. This happened for four days.

The old women said, "We have been gathering bushes every day." They were very angry.

Finally the old women picked up a stick and put it in the fire. When it was burning one of the old ladies struck the deer across the nose with it. She told them to inhale when she did it.

When day came those animals went far away. The next day they went farther. And the next day they were still farther away. The next day they were gone; no one could see them.

In this way the animals spread over the world everywhere. Because the old woman told the animals to inhale as she struck them with the smoldering stick, wild animals can smell very well, and when they smell the camp fires of man, they keep away.

After the game had run to the mountains, some of the leading men came together. The people were starving again and these leaders were discussing what was to be done. These men prayed to the animals. They called to them and asked them to come again. So the animals came closer. They stayed for a little while and then they fled to the mountains again.

That is why these people, whenever they want to hunt, pray first. They pray so that the animals will come and the hunt will be successful. That is our rule. We have to pray for what we want.

THE COYOTE CYCLE¹

Coyote traveled all around. The various tribes have different stories of him because he did other things in different parts of the country. We know only what he did among our people.

The coyote stories should be told only during the winter and at night. It is dangerous to tell the coyote stories while the snakes are out. These stories are told at night because Coyote ran around at night and slept during the day.

In the legends the tales they always begin with Coyote down below before the emergence; then they tell about the race around the world for the two pretty girls; next Coyote gets fire; and from there on it is as I have told it. They don't say that the habits of mankind are due to Coyote. [The Mesquero and Chiricahua do. (M. E. O.)] Some things are due to Coyote. But some misfortunes are due to other animals. Baldness comes from the turkey buzzard. One who is bald belongs to the turkey buzzard people. In the old days when the people were sitting around someone would begin telling the coyote stories and the others would help. One would say, "You left out this one," and he would start in. They listened to each other and helped keep it straight. Usually one man would not tell it all. He could stop at any point. The story did not have to be finished once it was begun.

You wouldn't tell "funny" coyote stories to your sister, your father-in-law, or to anyone to whom you use polite form.

They wouldn't like it. You don't tell those stories when these relatives are present, even though others may be there too. A person is careful when he tells those stories, and if he sees that his sister is present, he skips that kind. (Inf.)

COYOTE IN THE UNDERWORLD; THE ORIGIN OF THE MONSTERS;

THE FIRST EMERGENCE

This coyote was just like a real person in the old times. He was two-faced; he was evil, but he was also good. He had power in both ways, in the evil way and in the good way. The people often use him in the evil way; and in the good way, too, they use him, for he has power to help as well as to harm.

Coyote was down below with the people. The chief down there, before they started to come up, had a wife who seemed to be very sick with rheumatism. This chief tried in every way to cure her. He had all the men with power perform their ceremonies for her, but it did no good. This woman was not really sick; she was only acting sick and making her husband believe it.

She said, "Take me down to the river. It is the coolest place and there I feel well."

A river was divided at a certain place and flowed from there in two branches. This place was called Divided Water, and it was here that she wished to be taken. The other had spoken to this woman through his power; that was why she wanted to get to that place. He used his power as love medicine. Otter was a young man. The chief didn't know about this.

The chief carried his wife down there every morning and took a lunch for her too. Each evening when the sun was going down he called for her.

After a while he got tired of this and wondered why she always insisted on going to this one place.

The next morning he took her there as usual. Then he turned and went back as though he was going straight for his camp. But as soon as he got out of sight, he ran around a hill and approached from another side and lay there in hiding, watching. Within an hour he saw someone come swimming to that place.

She, too, saw that someone was coming. She took off her clothes and jumped in the water. She and Otter met right in the water. So the otter is our brother-in-law.

Now the chief had found out what that woman was doing. He went back to his home. He was not going after her any more. He had seen that she was not sick, for she had jumped up and taken off her clothes and plunged in as though she were very active and entirely well.

When the sun went down he did not go there as usual. He stayed in his camp.

At nightfall, after waiting for him, the woman came crawling in on her hands and knees. She acted as though she was very sick.

She said, "The old man doesn't feel sorry for this sick person. You see that I'm coming and having a painful time. See, here you are! You do not even come to get me any more."

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The husband had a grindstone at his side. He said, "Yes, I feel sorry for you!" and he picked up the stone and hurled it at her. The woman leaped up and escaped it. She ran to the home of her mother.

The mother-in-law of the chief was very angry with him. She thought the girl was really sick and thought, "Why does that mean man treat her like that?" She called him all sorts of names, thought she did not come into his presence.²

She said, "The men are worthless! Look how this man has treated my daughter. I had a hard time to raise this girl and now he abuses her. The men think they do everything; they think they supply all the food and clothes and all the necessities. But the women work harder and do more than the men. The women know how to do things. They can do all the men's work too if necessary." The chief came out when he heard her talking like this. He was very angry. He said, "All right! If you think you can do all the men's work, we shall see. We shall see who has more power."

He called all the men to him, even the boys, even the baby boys, and he told them that they were to separate from the women. Even the male dogs and male horses were taken on the men's side. The men and all male things crossed to the other side of the river.

This chief had great power. He spoke to Kogutsude. He dropped four beads in a whirlpool in the water.³

He said to Kogutsude, "I want the water wide, so that the women cannot cross over."
It was made so.

In the springtime the women and men both planted corn. They both hunted too. The women knew how to hunt too. That year the women as well as the men had plenty, all they wanted to eat. The second year the women had less. They were getting tired. They were afraid to go out and hunt as boldly as the men. They didn't sow enough seeds. The third year they had still less. The fourth year very few of the women had anything to eat. None of them planted crops that year. The men had plenty every year. The women were beginning to starve and suffer.

The women were standing on the bank calling to the men, saying, "Come back and take care of us."

But the chief would not let the men go. "Let them learn a lesson," he said. "Let them be punished."

¹ Another version relates that the girl's mother was cognizant of her misbehavior but connived at it.

² Despite her anger she did not violate the mother-in-law — son-in-law avoidance relation.

³ Four beads of different colors constitute a common offering to sacred rivers or springs for the Jicarilla.

⁴ Kogutsude, whose name probably can be translated "he holds in the water," is a powerful supernatural, the personification of the power of the water.

All the older girls began to cry for the men now. They began to abuse themselves sexually. They masturbated with elk horns; and that is how the elk became an enemy of man. They used rocks also. That's how it happened that the rock became the enemy of man. And they used eagle feathers too. That is how the eagle became a giant and killed many of the people. The girls also used the feathers of the owl. All the things that afterward killed men, all the monsters, came into being because of what these girls did. For these objects impregnated the girls, and the monsters were later born from these unions. These were the monsters which Killer-of-Enemies was to destroy later on after the people came to this earth.

The men were affected in the same way as the women by the separation of the sexes. They became sexually aroused and unsatisfied. They tried to make vaginas out of mud and use them but they were unsuccessful.

This went on for a long time. Both sides were having a hard time of it and were punishing themselves because of what that old lady had said. The women couldn't cross that river; it was too deep and strong.

About that time Coyote came along. Codli is always funny. He went into the river. He found a baby in the whirlpool. He swam in and got it.

He said, "Oh, this is a nice baby! I'll take it and raise it myself." So he went back with it among the men. The child looked just like the babies of men, but it was the child of Kogutsude.

Kogutsude missed his child. He made the water rise so that his child would be brought back. He sent the water out to wash it back, to draw back his lost baby.

The chief was worried now. He said to the men, "We must go across the river and find out what has happened. Something has been done against this river that it acts this way."

So the men swam over and were now reunited with the women. They all went to the mountains to escape the water which was still rising. Some of the men and women were drowned. The rest got on the top of a big mountain.

They said to Coyote, "You must help us. Save us from the water."

So Coyote used his power to make the mountain grow. It grew and grew, but the water rose ever faster. All the time Coyote had the child under his cloak. At that time he had the same kind of fur that he wears now, only then he wore it as a man does a robe. No one knew that he had this baby under the robe.

The mountain rose and came right up to the present earth, this world. All the shamans were praying. But the water was still rising. All the people fell on this coyote. The water came right up to the edge of this world. It ran all over the country.

Now they were all getting after Coyote and scolding him. They

said, "He is always the funny one! He must have done something." So at last he said, "I have this baby. I thought he was not going to get this baby again."

The baby was almost dead; it was drying up. He took it out and showed it to the people, and then threw it into the water again. At once the water began to recede.

Before that there was no water on this earth, nor were there any mountains. The people didn't like this place. They wanted to go down below again. So Coyote made the mountain go down again, and it slunk. But the water which had spread over the earth stayed, and this was the water that was present at the time of the real emergence. Before that there was none on this earth.

The people went down below again and stayed there for about nine or ten months. Then they started making the sun and moon down below after this. These people were supernatural.

By the time the emergence occurred, the girls who had abused themselves were already big with children. They had been impregnated from intercourse with the things they had used. These children they were carrying were therefore born here on earth, and they became the monsters that preyed on man, the monsters which Killer-of-Enemies had to destroy before men could multiply.

It was after the people went down below again that Hactcin's dog asked that people be made for him as companions. So people of a different kind were made and these were the real Jicarilla. They intermarried with these first supernaturalists who dwelt there, and so they were half human and half supernatural.

The supernaturalists who were drowned when Kogultsude made the waters rise, did not die. They turned to frogs and fishes. There was no death in those days.

That is why Raven and Buzzard had to decide whether man would die. It was half and half. In those days the dead were coming to life every four days. Then Buzzard threw a scraping pole in the water and said, "If this sinks man will die." It came to the surface. Then Raven threw in a mano and said, "If this sinks man will die." It sank; therefore man dies.

COYOTE OBTAINS FIRE

When the people came up on earth, Coyote was the very last one of the animals to emerge.

When this world was made the trees wouldn't burn. The people were living without fire.

The coyote was running all over. No one knew where he would be the next day. He was running from place to place.

One time he found a place with great rock cliffs all around. In the bottom was a hollow place. A great spruce tree was standing there. The people who lived there were the fireflies. They came up in the cliffs by means of rock steps, so that no one could see their foot-prints and know the way to enter. The stones were laid one ahead of the other, so that the people, when they came out, could step on these rocks.

Coyote saw some little children playing on the other side of the cliff. He asked them, "Where is the entrance to this place?"

The children paid no attention to him, however.

He thought and thought, "What will these children like?"

He picked some cedar berries. He made beads out of these. He took four strings of these beads to the children. He colored them four colors, the first black, the second blue, the third yellow, and the fourth all colors. He went back to the children with them. He started to speak to them, but they paid no attention to him. They acted as if they didn't understand what Coyote was talking about.

He was trying to make a game for the children so that he could draw them to him. He wanted them to talk to him and laugh at him too.

Finally they noticed him. He said to them, "Now I'll give you these beads, but you have to show me the way to get in. I want to see the inside of this cliff place. If you show me the way, I'll give you these beads."

He put the beads around the necks of two girls and two boys. He said, "How pretty you are! You look nice now. You have on pretty necklaces."

The four children were pleased then and led Coyote to this entrance. They showed him the stones and said, "Right here is where you go down. Right at this tree is the door. We live beyond this cliff. This is the way we get in; this is the way we get out."

They spoke to the tree and said, "Come, bend down to us."

Then the tree bent down to each of the children.

"Now bend away from us," they said, and it took them across the cliff.

But Coyote didn't go in yet. He just learned how. The four children got on the other side and then had a tree which was standing there throw them on the outside again in the same way. Both were spruce trees. Now Coyote saw how to do it, but he didn't go in yet.

He asked the children, "What's going on down there?"

"We have great fun every night," they told him. "We have a big fire there each night and we dance around it."

Now Coyote knew all about what was going on on the other side. That's what he wanted. He wanted to get that fire and take it to his people. He wanted his own people to have good times at night too.

He went back to the people and told the chief. The chief gave commands to all fast birds and fast animals to help.

Coyote said, "Now I'm going to go to those people. When I get fire I'm going to hand it to one of you, and the one who takes it should run, and when he tires he should give it to another fellow."

Now everything was arranged. The fast running birds were notified too. They were told to stand all around the world and to be prepared to run. "The fireflies might prove to be good runners," Codi said. That is why all these helpers were picked out. These people were all around the world waiting. If the fireflies were not good runners, Coyote was not going to pass it on, but if they proved to be good runners he was going to do so. He explained all this to them.

Coyote then went and got some dry cedar bark. He shredded it and tied it around his tail. He made a regular torch.

When night came he went over to the place of the cliff. He went to the young spruce and spoke to it, and it put him over on the other side.

He saw the fireflies dancing with the deer and antelopes, with the white-tailed deer too. Flicker was there too. They were all having a good time dancing.

Coyote came up. He asked permission to join the dance.

Mountain-lion was chief there. Mountain-lion told him, "If you won't be too rough I'll let you join the dance."

"I'll try," said Coyote.

Coyote danced. He tried to dance close to the fire. But some were suspicious of him. Every time he got too close to the fire, someone got in between him and the fire.

After a while the people got tired of watching him and relaxed their vigilance. Then he approached even nearer to the fire and pushed his tail with the cedar bark into the flames.

Someone called to him, "Codi, your tail will be burned!"

"No, I always do that without any trouble. I am a wonder worker."

He watched his tail. When it was ignited he started to run.

Someone called, "Codi is running!"

Everyone started to run after him. He lost his way. They all tried to circle around him, but he ran between them whenever he saw a space. Then he remembered where the place of exit was. He started to run that way.

He ran to the tree, crying, "Come, bend to me!" It bent down. Then he said, "Now you turn the other way with me." It did.

The people from that place were coming close behind him. They were gaining on him. He dodged about among the trees. Some

¹ Coyote addresses the other animals and birds and is addressed by them as Codi in these tales. The word cannot be translated but has the force of "friend."

trees he hit with his tail while he was running, and those are the ones which burn well today, like the oak and the pine. But he did not hit the rocks with his tail, and that is why they can't be made to burn now.

The fireflies and others were running after him still. Codi began to run around the world. On his way he set many things on fire; he spread it all over. Those who were running after him grew tired when they got about half way. They gave up, thinking, "Let him keep the fire."

The fireflies came back to one place. They had a council. They asked, "Who was it who told the coyote how to come in?"

Then the other children told on the four who had taken the beads from Coyote and given him the information. They said, "Coyote paid those beads for the fire."

The parents of those children got after them, but it was too late then.

Coyote had run far. He was tired by the time they gave up the chase. He fell right in the shade, his tail still burning. He rested and started running again. He went on until he had circled the world.

He meant to touch every kind of tree with his tail, but he missed one which was standing to the east. So all wood but this one kind will burn. Even if you put this one into the stove it will not burn.

Coyote came back to the Indian camps. He said, "Now you can use this fire."

The people were all glad now that they had fire.

When Coyote ran around the world he went the way the sun goes. He headed for the east and then for the south, and so on. But he didn't run straight. He zig-zagged all around. The others took no part in the run. They stood around and just watched him.

COYOTE DANCES WITH THE PRAIRIE-DOGS

Coyote went back to his home. From there he went to Prairie-dog Town. He had some red cloth and he put this on a stick and marched around. It held up, saying, "Let all of you circle around here." Then they all came.

Codi held a stone in the palm of his right hand. In his left hand he held the pole. He said to them, "You must all shut your doors tightly, for while we are dancing someone might steal your property."

The prairie-dogs all ran home. Quickly they shut their doors tightly and came back.

The dance started. Coyote began to sing. He sang, "Let the large prairie-dogs come near to me. Let the small ones form behind them."

When a big prairie-dog approached him, he hit it with a stone. That prairie-dog would fall down dead.

Some cried out with alarm. But Coyote said, "That is nothing. They are just unconscious from joy and celebration. When the sun goes down they will all get up again."

The last prairie-dog to come out was a puny one. He was being carried on the back of his brother who was dancing in the rear. He caught sight of the rock in Coyote's hand.

He called out, "Coyote has a stone in his hand!"

Everybody started to run. Coyote started to run after them too. They ran for their homes with Codi after them killing them. A few escaped, but Codi killed most of them. He killed that little one who told on him too.

Codi went around collecting the dead prairie-dogs. He collected them in one pile. He carried them to a place where there was wood. He built a big fire and waited till he had a large pile of hot ashes. Then he opened them up. He put the prairie-dogs in the ashes in a straight line with only the tails sticking out. That smallest prairie-dog he put at one end.

This was in the morning. It was hot and he had been working hard. So he went to some shade and took a nap.

While he was sleeping Wildcat came along. He saw Coyote sleeping. He smelled cooking meat. He tip-toed around. He took all the prairie-dogs out, all except that small one at the end, which he left. He cut all the tails off and arranged them in a row just as they had looked before, sticking out of the ashes. He ate all the meat, for it was well roasted.

A few were still left and these he put up on the branch of a tree. It was hot weather and, since he had had such a good dinner, he went to sleep too.

Coyote woke up. He had been sleeping in the shade, but it was all sunny at that place now, and it woke him up. He stretched himself. There was a little pool of water near the place where he had buried the prairie-dogs in the ashes. He talked to himself. "I guess by this time that meat is done," he said.

He went over to the ashes. He pulled the tail of the first one. It was the tail of the small prairie-dog.

"Oh, that is a small one," he said. "I don't care for this; it's in my way," and he buried it into the air without watching where it went. It landed on the branch of a tree.

He began to pull at the other tails. They came out of the ashes easily, but the bodies were not attached.

"Oh, I have burned the tails off," he said. He went down the whole line. All of them were the same.

He ran and got a poker and began raking the ashes. He couldn't find anything. Then he began to look for the one he had thrown away. He looked and looked, but he couldn't find it.

He gave up and sat at the bank of the pool, in the shade. Then he noticed the form of a prairie-dog in the water. He jumped into the water at once. But he couldn't find it down there. He got up and watched the water till it stilled again. He saw the prairie-dog again when the water cleared. Three times he did this. Then he gave up and lay down in the shade.

He was lying face upward. There he saw the prairie-dog up in the tree. He jumped up and got it. He ate it, bones and all, he was so hungry.

Then he called his name. He said, "I guess Codi took all my prairie-dogs."

He started to look for the tracks of the one who had taken the prairie-dogs. He finally found Wildcat. Wildcat was sound asleep.

Coyote took out the rectum of the wildcat and started to roast it over a fire. He picked it up with a pointed stick. Then he woke up Wildcat.

"Codi," he called, "you must get up and eat. The people came with meat. This gut was all they gave me and I saved it for you."

Wildcat got up. He started to chew the meat. He had eaten all but a little of it when Coyote said, "Codi is eating his own rectum!"

Then Wildcat quickly took the remaining piece and thrust it back in place. That is why Wildcat has a short tail, for in his haste and excitement he pushed back part of his tail. Before this Wildcat had a long tail. Before Coyote woke up Wildcat, he pushed his face together and made it as it is now.

COYOTE VISITS BUFFALO

So Coyote went to the buffaloes. Buffalo was lying there breathing heavily. He went, "Halm!" And each time he did it Coyote was startled and afraid.

Buffalo said, "Coyote, do not be afraid of me. That's the way I breathe. I do that all the time."

Buffalo sat there, and Coyote sat there watching him. Buffalo reached under his armpit, right under his fur, and pulled out some dry meat. He began to pound this dry meat. When it was all pounded he took a sharp stick and pushed it into his nose. The fat fell down on the dry meat. It was just like grease. He handed this to Coyote. Coyote liked this very much and ate it all.

When Coyote had finished, he started to walk out. He turned and said, "Codi, you come to see me too."

The next day Buffalo went to see the coyote. He wanted to see what he would be given.

Coyote went and got some pine tree bark when he saw Buffalo coming. He sharpened some sticks too. Buffalo came up.

Coyote tried to breathe heavily. But Buffalo was not a bit afraid. Nevertheless Coyote said, "Codi, do not be afraid; that's the way I breathe."

Then Coyote put his hand under his armpit and pulled out the bark. The buffalo watched to see what he was going to do. Coyote pounded all the bark with a rock and then put the sharp stick up his nose. The blood poured out over the pounded bark.

Buffalo watched and finally said, "Coyote, don't do that. You'll put that stick right in your brain and kill yourself. Don't try to do what I do. I have power; that's why I can do it. I'll show you what I can do."

And for a second time Buffalo pulled out meat from under his arm. Buffalo started to pound that meat for Coyote. Meanwhile he said to Coyote, "Go out and get some sagebrush to put up your nose and stop that bleeding."

As before Buffalo put a sharp stick up his nose and let the fat come out. This he put over the meat and he handed the meat to Coyote again. Then he left him.

COYOTE AS EYE JUGGLER

Then Coyote started out again. He met some Jicarilla Apaches who had power too. These Apaches were throwing up their eyes into the air, and the eyes would come back in place every time. Coyote looked at them. "That's a good thing to know," he said. "You must teach me that."

"If you want to learn this trick, you must be careful."

"Yes, yes, I'll be careful. Show me how."

"If you don't keep the rules, you may lose your eyes."

So one Jicarilla Apache took Coyote's eyes out and threw them up in the air four times and showed him how to do it.

He told Coyote then, "You must be careful not to go among the trees, for these eyes may get caught on a branch."

"All right," said Coyote.

So Coyote went away. He was throwing his eyes up all the time. He had been told to keep near the plains, where there were no trees. But Coyote soon forgot and went right where there were many trees. He threw the eyes up. They stayed up there.

Coyote called, "Come back to my sockets!"

But the eyes stayed up there. Coyote shouted and cried.

The Jicarilla Apache heard him and came over.

Coyote said, "Codi, my eyes have stayed up there."

That man got up in the tree and got the eyes down again. He said to Coyote, "I told you to stay away from these bushy places." But Coyote soon forgot. He went on his way and the same thing happened again. His eyes got caught. He shouted and the man helped him again. This happened for a third time. But the fourth time the man was good and tired of Coyote.

The man said, "No, I won't help. Those eyes will stay there, and the people will live on them. They will turn to plums."

So Coyote's eyes turned to plums.

The man then went out and gathered some pitch from the piñon tree. He rolled it into two balls and put these in the sockets.

He told Coyote, "Now keep out of the sunshine for four days. Stay in the shade during this period. If you go into the sun, the pitch will melt."

But Coyote forgot. He fell asleep in the shade. But he overslept, and the shade passed. It was sunny there and the pitch melted. Coyote's eyes were spoiled. He called loudly for help again, and the man came to him. He fixed him again and gave him the same advice. But Coyote forgot as usual and the eyes melted again. They were fixed again, but for a third time Coyote let them melt.

Then this man said, "This is the last time I'm going to help you. If this happens again you will have to go without eyes."

It did happen the fourth time. Coyote fell asleep in the shade. Then it became sunny. His eyes started to melt and had melted just a little. But this time Coyote woke up. The pitch had begun to run down his face and that is why there are two black marks there running down from his eyes. The man kept his word and Coyote has had to stay that way. But it was not enough to spoil his eyes.

This Jicarilla Apache who taught Coyote learned the trick of throwing up the eyes from the jack-rabbit, for in those days everything talked. But it was the man and not the jack-rabbit who taught Coyote how to do it.

COYOTE LOSES THE POWER TO OBTAIN FOOD

Coyote went out again, and he saw another man. This man had power to make anything he saw fall into his hand. He would get food this way and then eat it. He could do this with anything.

He didn't see Coyote coming. Coyote watched him. The man was sitting in the shade. When he wanted something to eat he just asked for it, and it fell into his hands. Coyote watched very carefully. He was hungry. He wished he had that trick too.

He came out to the man. The man had something to eat in his hand. He felt sorry for that coyote, so he called Coyote to him. He gave Coyote something to eat.

Coyote asked then, "Who is up there? How is it that the food drops into your hand?"

"Oh, I have power; that's why. I used to live up there. I just came down to show the people where all the fruit comes from. That's why I'm doing this."

Then Coyote pleaded with that man. "If you want the people to learn this, you must teach me too, for I'd like to have something good to eat wherever I go."

So this man taught it to Coyote. "But you must be careful," he said. "You must not ask more than three times a day. If you ask every moment, they are going to stop feeding you."

Coyote went away. He asked for food at once. What he asked for fell immediately into his hands from above. Coyote was very much pleased with the food he had. Every few minutes he asked, even though he had had enough. He was already full. He would take a bite and throw the rest away. He kept asking for fruit and bread, anything he could think of.

Then he said, "I want all foods, all fruits."

After a while it was just as though a cloud gathered above his head. Then it began to rain fruits. All kinds fell, even water-melons. They fell on his head. When the watermelon hit him on the head, it splashed all over. He tried to protect himself but could do nothing. This happened on a plain and there were no trees under which he could find shelter. Coyote jumped around trying to dodge the rain of fruit.

"That's enough! That's enough! I want no more!" he cried. But it didn't stop for a long while.

Finally it stopped. He walked away from that place. He didn't try to pick up the fruit on the ground.

The next day he was hungry. He asked for something to eat. Nothing came. No one dropped anything into his hands. Then he called for different foods, but nothing happened and no one answered. He called for something four times, but no answer came.

He gave up. He went looking for the man who had taught him. He met him again. He said, "I'm hungry. You must teach me again."

"I taught you once. I told you to be careful. I can't teach you again. You just wasted what you asked for. I can't help you again."

COYOTE MARRIES HIS OWN DAUGHTER

Coyote started back to his home. He had a family and among his children he had a grown daughter, just old enough to get married. He was getting tired of his wife and he wished he could find some way to marry his daughter.

He got back home. He told his family, "I'm feeling sick. I don't think I'll ever get well. This is the last time I'm going to hunt for you before I get very sick."

He killed a deer. In the deer's nose there are some worms called "deer's nose worms." He took out the worms. He brought the meat home. He put the worms in his clothes.

That night he told his wife, "I don't feel like staying home. Make a platform for me in a tree because I'd like to sleep in the open air. I'll be more comfortable there. You must watch that place. If some worms fall down, that means that I'm dead."

The platform was made for him up in a tree. He lay there. He kept groaning and sighing like a very sick man.

He told his wife, "After I die you must take no other trail but go right for the east. That's our custom. Stay there four days and then you can go anywhere you want to.¹ But you must give your daughter to the first man who meets you, no matter who he is, an old man or a young one. That man will then take care of you. I don't want you to have a hard time."

Coyote had a prominent wart on the back of his head between the ears.

They waited there two days. Then they saw the worms falling from that place.

The woman began to cry. Coyote had said before he died, "Don't bury me. I don't want to be buried. I don't want my body in the earth. I want it to stay in the open air." So when the worms dropped, the family burned the house and all the possessions and moved the camp to the east.

When the family was on the other side of the hill, Coyote got up. He put on fine clothes and painted his face with white clay. He combed his hair too. He tried to make himself look different.

Then he went over and met his own family. He stood there and asked questions. "Where are you going?" he said.

That woman answered, "My husband died just a little while ago; therefore we are moving." She was crying. Her hair was cut too.²

Coyote said, "Oh, how sad for you people! You have lost your good man. I was coming to help him, for I heard a couple of days ago that he was very sick. But I'm too late.

"What did that man say before he died? When a man has a family he always says something before he dies."

"He said nothing," answered the wife.

"No, I don't believe it. He must have said something. You must tell me what he said. You must not cover up his words. You must do what he said."

Finally the wife said, "He told us to go to the east and stay four days and then to go where we like. But he said I must give my daughter to the first man who met us."

"See, I knew it! Many times it happens that way. All right, here I am. If your husband said so you have to do it."

"All right, here is my daughter. You can have her."

They moved to the east and built a camp there.

Coyote lived there with his new wife. But he never stayed home in the daytime. He went out hunting every day and just came home at night.

¹ It is the Jicurilla custom to move camp to the east after a death in the family.

² Close relatives cut the hair as a sign of mourning for the deceased.

One time he overslept. When the sun came out he was still at home. His wife cooked and they ate breakfast. After eating he lay with his head on his wife's lap, and she looked for lice on the front of his head. When she tried to look at the back of his head he would say hastily, "No, no, it went in front; it's right on the front of my head." He didn't want his daughter to see that wart. After a while he forgot and he fell asleep.

She thought, "What's the matter that he won't let me look at the back of his head?"

She turned him over. She saw the wart. She recognized him as her father. She gently reached for a pillow and put it under her father's head.

She ran to her mother then. She said, "That man is my father! I know because I recognize that wart right between the ears."

"No," said her mother, "the owl has carried him away from us.¹ You must not say that. You must not talk about your father, for he is dead. It just makes me cry."

"No, it is my father! If you don't believe me, come over and look." Three times she told this to her mother. The fourth time the woman came.

Coyote was very sound asleep. She looked at the man. He was really her husband.

She got the scraping pole.² She hit him with it right on the back of the neck. This time he was really dead.

COYOTE BURNS HIS CHILDREN.

Coyote went along again. He met some deer. It was the mother with her two spotted fawns.

Coyote said, "What do you do to make your children so pretty?"

"Why that's the way they are born."

"No, don't tell me a lie. Tell me the truth. You must do something to make them spotted like that."

"No, that's the truth. They are always like that when they are young."

But Coyote didn't believe it.

After a while the deer got tired of his questions. She said, "All right, I'll tell you. I dig a hole. I put my children in there and tie

their arms so they can't get away. In front of that I make a big fire of cedar brush."

Coyote said, "See, I knew you did something!"

He started to run to his home. He was very much excited. He wanted to have his children pretty like this.

He came to his family. He said, "You must help me to dig this ground."

They all helped him. But he didn't tell what he was going to do. Then he said, "Every one of you bring some cedar branches now, old ones."

He took the little coyotes and tied their legs. He put them on the other side of the hole. And on this side he built a big fire of the cedar brush. Some of the children began to cry.

"Don't cry," he said, "I'm making you pretty."

He kept making a big fire. When it popped Coyote was delighted, for the deer had said that every time it popped it hit some fur and made a spot.

At first the children cried. After a while they were all dead. Then they started to burn. Their lips were drawn away from their teeth by the heat. When the fire had died out, Coyote saw this. He thought the little ones were smiling.

"Oh, you are laughing because you are pleased at being so pretty," he said.

He said to the youngest, "Come out. You're so pretty."

No one moved. So he reached down and took hold of the arm of the youngest. "Come out," he said, and he pulled the arm right off the body of his child.

Then he began to pull at the others. They were all dead.

Now he was very angry. He knew that the deer had gone in a clump of willows. He thought she was still there. So he set fire all around that place.

He watched that place. The willows always make a noise when they burn. He thought the deer was crying.

He said, "You talk now, but you lied before."

COYOTE STEALS ANOTHER MAN'S WIFE.

So Coyote went out again. He saw some people hunting, some Apaches. He saw a man near him.

Coyote said to that man, "Get up on this rock."

The man got up on it. Coyote made that rock grow. It became very tall. The man couldn't get down. Coyote went away.

This man had a wife. When the sun went down Coyote went to her.

He said to her, "You, whose husband went up on the rock."

¹ "Owl has carried him away" is a circumlocution to avoid saying "He is dead," for death or the dead must never be mentioned. Owl was a monster who caught humans in the mythological period and carried them home in his basket. (See pp. 74-76.) Because the chance of escape was so small, being carried away by Owl was equivalent to death; hence the phrase.

² The scraping pole is the pole over which a hide is placed while the fur is being scraped from it.

He tried to stay there and marry her. He sat right in the doorway. He tried to jump and catch that girl. But she changed to a red flower. Every time she turned to a flower he would urinate on her. That's why some girls have an odor under the armpits; it smells just like Coyote's urine.

Meanwhile the man on the rock saw a bat woman carrying a basket.¹ He called to her. She heard him. She knew already where he was, but just for fun she looked around the earth, making believe she was looking for him.

He continued to call, "Grandmother, grandmother, take me down!"

She almost went into the woods past the place, but then she turned and, shading her eyes with her hands, looked in his direction. She came over.

She started to sing while she climbed up to him. The words she sang were, "Stick to the rock, stick to the rock."

She got on top.

He said to her, "Coyote sent me up on this rock. I called to you so that you would take me down."

The string of her basket was of spider web. He didn't think it was strong enough.

"I will break it," he said.

"No, it's a tough string," she answered. "I carry big mountain-sheep in it."

But he didn't believe it. "You must put some rocks in it and let me see how strong it is," he said.

She did and danced with those rocks in the basket. The web was strong and held.

"Now get in. But keep your eyes shut while we are going down."

She assured him it would not break. She jumped up and down with him in the basket to show him it would not break.

"But shut your eyes when we start," she warned him.

"My vulva sticks to it," she sang as she went down.

The man thought, "That's a funny song," but he couldn't help it. When they got down, she jumped and jumped. "We are already down," she said, but he kept his eyes closed. After a while he got out.

He started for his former camp. When he got there he asked the fire poker, "How long ago did these people move away? Which way did they go?"

"This way."

He went in the direction indicated, following the tracks.

He got to the next place where they had camped at sunset. There he found a scraping pole.

"How long since those people left?" he asked it.

"Two days ago."

He went on again. He came to another deserted camp site. He asked the bedding, "When did these people go?"

"Yesterday."

He continued his journey. He found another deserted camp site. He found a corral there and asked, "When did they leave?" He asked about noon.

"They left this morning," he was told.

This man had arrows with him. On the way he found a deer and killed it and carried it. At sunset he got there and went to his home. Coyote was out hunting at the time. When the man got home the whole house smelled.

He said to his wife, "This is a bad smell. Take your clothes out and throw them away."

The woman had to take off all her clothes and throw them and many other things away. They washed things till dark. They burned all kinds of weeds and smoked the house to rid it of the smell. The woman didn't clean well under her armpits though, and it still smelled there.

After dark Coyote came back from his hunt. He came straight for the house. He saw the man in the corner and stopped at the door. He said, "Did you come back?"

The husband did not answer.

He told Coyote then, "Get four small stones."

The man cut a slice of meat and roasted it. Coyote brought the four stones. The man threw them into the fire and let them get red hot. Then he rolled them up in the meat and threw them that way to Coyote.

Coyote swallowed them. "You think you are going to kill me with those marbles," he said.

He sat there. Nothing happened for half an hour. Then Coyote began to run. He ran and ran in circles until he fell down dead.

COYOTE PLAYS TRICKS ON OWL; THE VOMIT EXCHANGE.

In those days the people were much afraid of the owl, for the owl had arrows and had a club too.

It was about noon when the owl was coming down from the mountains to the plain. He was coming among the trees.

He was saying, "Hoo, hoo, hoo, hoo! I'm hunting for man."

He met Coyote.

Coyote said, "Where are you going?"

"I am hunting for a man."

Coyote said, "Let us vomit, and the one who can vomit meat of humans is a real man. Let's both shut our eyes and vomit. I'll vomit in my left hand, and you vomit in my right hand."

As soon as Owl had shut his eyes, Coyote crossed his hands. Coyote vomited nothing but grasshoppers. Owl vomited the meat of all people. Then Coyote changed his hands back again. Then Coyote said, "Now open your eyes and see what we have done."

Owl looked at what was before him. "Where did I ever eat grasshoppers? I must have drunk them with my water. I sometimes see things in the water but I swallow it anyway."

Coyote said, "Well, I'll teach you to be a good runner. I'm always teaching people things."

He took Owl out to a smooth place.

"I'm a man," Coyote said. "I ate the people. I did it because I can run so fast. I'll teach you how to be like me. You must take off your leggings. You must shut your eyes while I take them off for you. But first watch me."

So while Owl looked he ran and ran at his top speed. "See how fast I run," he said.

So he cut the flesh off Owl's legs.

He said to Owl, "While I'm cutting you must say, 'Aiii, aiii.'" He cut off all the flesh, leaving just the bone. Then he made Owl sit down facing the east. He brought two stones.

He said, "You must lay your arrows and bow aside, for they are sometimes poison. They make it painful."

Now Coyote put one of the two big stones under Owl's legs, and one he held in his hand. He had Owl put his legs on top of the first stone. Then, while Owl's eyes were closed, he hit the bones and broke both legs.

This time Owl was angry. The quiver was far away and he couldn't get to it. But he had not given Coyote his club. He started to hit at Coyote with his club. He threw it at Coyote. Coyote dodged and it missed him.

Owl called, "Club, come back to me."

It came back. Three times he hurled it at Coyote and missed but got his club back every time.

The fourth time Coyote shouted, "Club, stay where you are thrown!" The club failed to return to Owl that time.

Coyote said, "After this you must live in the shade. Don't build yourself a home like a man any more."

That is why Owl's legs are thin today. Coyote cut all the flesh off. Coyote took the arrows and bow and went off then.

Sometimes this story is told a little differently. Some say that Coyote took Owl into a sweat-house and tricked him into allowing the flesh to be cut off his legs. Coyote pretended to do it to himself first and let Owl feel a bone, which he had brought in, as proof. Then he claimed to restore the leg and said he would do the same thing for Owl.

Raven and Halibut Fishermen

(Told to George Hunt)

Raven was living at *Q'et'hes*. He was looking for something to eat for he was very hungry. While he was traveling towards *Q'et'hes* he saw a house floating on the water. He thought, "I will go there and see what it is." He opened the door and saw a man sitting on the floor. Raven said to him, "At last I have found you, brother. Our poor father told me to travel about everywhere to find you." The man looked at him, surprised at what he was saying. He said, "Who are you?" Raven replied, "I am Raven who is known everywhere." The man replied, "Then I am the only one who does not know you. If you want to know who I am I will tell you my name. I am *Nāw'gat*. I have been a man since the beginning of the world. I have no father, no mother, no brother, no sister. Nevertheless a woman *Q'et'laq'atagis* is living with me in my house. I call her my sister but she is not related to me. She, also has no father, no mother, no brother, no sister, for we were made at the time when the world was created." Raven said, "Let us be brothers and *Q'et'laq'atagis* shall be my sister and we will work together." Then *Nāw'gat* said, "You must be hungry." He took his kelp fishing line, opened a hole in the floor of his house and let the line down. Then he hauled it up again and there was a large halibut on it. He clubbed it and put the fishing line away. Then he called his sister to cut and steam the halibut. While she was so engaged, Raven said to *Nāw'gat*, "Now, brother, while our sister is cutting this halibut let us go and see my father." *Nāw'gat* replied, "I cannot fly as you do." Raven offered to carry him on his back. *Nāw'gat* agreed to this and Raven flew out to sea. When they were far out he began to turn as he was flying and *Nāw'gat* fell into the sea and sank. Raven said, "He is not as wise as I thought he was. Now I will go back to the house and eat the halibut alone." He flew back quickly and as soon as he arrived he wanted to try to fish halibut the same way as he had seen *Nāw'gat* do. He let down the fish line and when it reached the bottom there was something tugging at it. He hauled it up slowly saying, "I have done well this morning. Now I am going to stay here and just fish halibut and eat them." While he was pulling he was looking upward and therefore he did not see that what he had caught had reached the surface. Suddenly two hands took hold of his hair and the voice said, "I knew beforehand what you were going to do to me, when you took me on your back. I am *Nāw'gat*. I can live in this house as well as under the sea." He struck Raven until he thought he had killed him. Then he threw the body into the water and it was carried away by the tide. After a while it drifted ashore and Raven became well again. He said, "I will never forgive *Nāw'gat* for what he has done to me, and neither shall later

generations forget it." Therefore the *O'yala'idax* and the *I'sat'idax* are enemies up to this day. *Nāw'gat* went to *en'do* where he built a house and a salmon weir which is there up to the present day. He became a chief and gave away much property and assumed the name *Nep'alat'mā*.

TS'IM'Q'AL'AGS

(Told by *O'dzet'et'is* to George Hunt)

Ts'um'q'atagis, a woman of the Stikkeen tribe, gave birth to a child behind the Stikkeen village. The child was at once transformed into a small mountain. *Ts'um'q'atagis* was ashamed of this and left her tribe. She went to Skene river and then gave birth to another child which was also transformed into a mountain. At China Hat she gave birth to a third child which was transformed into a mountain. Finally she reached the place *T'et'ya'so* where she found a nice smooth beach. She determined to stay there. One day when she went to the woods she found a cedar tree which had fallen over and which had no branches. She pulled off the bark, carried it out of the woods and built a small house for herself. When this was done she gave birth to four dogs. In the evening when the tide went out she went down to the beach to dig clams to feed her dog children. She made a basket for carrying up the clams and a cape to wear when she went to get clams and firewood. As soon as she came down to the beach where she had seen many clams spouting water she dug for them. While she was digging she thought she heard many children playing and singing in her small house. When she had filled her basket with clams she went home and found her four dog children lying down close to the fire sleeping. She roasted the clams and after they were roasted she called her children to come and eat. The next evening when the tide went down before dark, *Ts'um'q'atagis* took her cape and her digging stick and basket, leaving her dog children asleep by the side of the fire. When she was digging she thought again that she heard sounds like children playing and singing. When she returned she found her dog children asleep. She roasted the clams and when they were done she ate with her dog children.

On the following day the lowest tide was after dark. Then *Ts'um'q'atagis* made a torch. She took her digging stick and basket, put on her cape and after having lighted the torch she went down to the beach. When she got down to the beach she stuck the torch into the ground and dug for clams. Again she heard the sounds of children playing and when she came back she found the young dogs sleeping around the fire place. The following day she said to her dog children, "Tomorrow the tide will be late at night, so I will go to sleep early, for tomorrow I will have to dig clams very late. She lay down and the dogs lay two on each side of her. In the morning, when they get up, *Ts'um'q'atagis* saw tracks of children

on the floor of her house. She did not say anything. She went to get some firewood and piled it up in the corner of the house. Meanwhile the dogs were sleeping on the floor. Late in the evening she went down again with her torch to dig clams. When she came to the place where she had been digging clams, she put the torch into the sand and began to work. Again she heard the voices of children. Then she stopped digging and went up to the house secretly. When she was outside of the house she looked through a knothole and saw three of her dog sons as children singing and the youngest one dancing around the fire, holding the sun in his hands. The three singers were sitting in the rear of the house and the dog skins were hanging on a pole in the rear of the house. *Ts'á'mqiláqs* rushed into the house, picked up the three dog skins and threw them into the fire, but the youngest one had time to put on his skin and so he remained a dog. *Ts'á'mqiláqs* said, "So you are men and I have to work for all of you to get food and firewood and none of you ever came to help me. Hereafter I shall expect you to work for me." While she was speaking the three young men were sitting there with heads bent down on their knees as though they were ashamed. The youngest one who had remained a dog, looked up to his three brothers and said to his Mother, "I wish I had not put on this dogskin and then I should have helped you, Mother. If only I could take it off again and be a man like my brothers! I have to remain the dog of my Mother's house." He said to his elder brother, "Tell your Mother what kind of work each of you is going to do to help her." Then *Gwá's yá'sá'idzús*, the eldest brother spoke and said, "I shall be chief of this house. I shall not do any work for my people, they will have to work for me." Then the second brother, whose name was *Qalá'gof'yswís*, spoke and said, "I will be carver and carpenter. I shall make people who live in the village to work for my Mother Yaa. I shall build nine houses with carved posts," said he. Then the third son, *Yá'g'is*, said, "I shall kill the monsters for my Mother, so that there may be no danger when she goes out to sea." The youngest one, who was still a dog, spoke and said, "My name will be dog-of-the-rear-of-the-house."

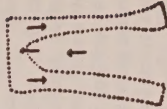
As soon as daylight came in the morning *Qalá'gof'yswís* went out. He stayed in the woods making nine small houses and a number of canoes. He carved dead alder wood into images of men and women about half the size of a little finger. He put these into the small houses. One of the nine houses he carved so that the posts represented bears and men. This house was larger than the others and when he had finished his work it was late in the evening. After dark he carried the small houses out of the woods and put them down on the level ground east of his Mother's house. He placed the largest house in the middle. It was intended for his Mother. Then he put four smaller houses on each side of the large one and he placed the carved images into the houses. Late at night *Qalá'gof'yswís* went

back to his Mother's small house and found everyone asleep. Early in the morning *Ts'á'mqiláqs* heard many people talking in front of her house. She arose and went out. There she saw the nine houses in a row and when the people saw her they said, "This is our chief." She went back into her house and told her sons about the houses and the people she had seen. Then her son *Qalá'gof'yswís* said, "Yaa, the large house in the middle is yours. Go there with my two brothers and with your dog. All these people I made are your slaves and they know that you are their head chief." Then *Ts'á'mqiláqs* went into the large house with her three sons.

On the following day *Qalá'gof'yswís* disappeared again. Nobody knew which way he had gone. He went to the bay *Tent-é*. He walked into the woods until he came to a level ground. There he dug out a large round hole and continued to dig until water spouted out of the bottom. In a short time the hole was filled with water. Then he transformed it into a large lake. He dug a ditch from the beach until it reached the lake and the water began to run out of the lake into the sea. He made the ditch into a large river and gave it the name *Tent-é*. Then he peeled off the bark of some alder trees and carried it down to the beach. He carved the bark in the shape of a salmon of very small size. He made eight of these and went down to the low water mark at the mouth of the river. He said, "Now I will throw you into the sea and you shall become sockeye salmon. Every season you shall come to be caught by my Mother's people." He threw them into the sea and as soon as they touched the water they became alive and jumped about in the sea. He went up the river a short distance and jumped about in the sea. He went as soon as he had done so he cut a trail leading from the trap to the village of his Mother. Late in the evening he came home.

The following morning he told his elder brother to call all the tribes into the house for a meeting. Immediately his elder brother sent out his four speakers to call the people. They called all the *O'yala'idzús*. When they had all assembled *Qalá'gof'yswís* spoke and said, "I wish you to know that I made these nine houses for you to live in and to be slaves of my elder brother who will be your head chief and I will give your tribe the name *O'yala'idzús*. My own name will be *Qalá'gof'yswís*. The name of my youngest brother will be *Yá'g'is*. He will go and make war upon all the monsters in the sea. Now I have made a lake in the woods and a river that runs out of the lake to which I gave the name *Tent-é*. Then I made many sockeye salmon to go up this river and I built a salmon trap which I know is full now. I want you to go with me to carry the salmon!" The narrator forgot to tell that she dressed her digging stick with her eagle and hat and left the torch in the sand, so that her children should believe that she was still at work.

Up River



Down River

home from the trap. After you have brought the salmon here my elder brother will give you some of them." Then all the people went out of the house and *Qalā'gō'yēis* showed them the river and the trap. They found that the trap was full of sockeye salmon. The people twisted ropes out of cedar withes and strung up the salmon and carried them like neck rings. When they came home the chief gave one half of the salmon to his tribe and kept the other half for himself.

When *Qalā'gō'yēis* had done all this work his younger brother, *Yā'g-is*, went out to kill the monsters of the sea. He dived down to the places where the monsters lived, killed them and returned home. He thought he had killed all of them.

One day *Ts'ā'mqāliqs* told her eldest son to send some of his best men to go to Gooso Island to invite her brother, Eagle-Beak-Real-River (*wā'gōiba wā'k-as*), the head chief of the Goose Island tribe (*Yā'late.ilex*) to come to a feast that she was going to give. The people went out in a large canoe and returned the following day with Eagle-Beak who was coming in his own canoe. As soon as they reached the beach the *lexwē'larx* whistles sounded in the large house of the chief. This dance came with the house that *Qalā'gō'yēis* had made. In the house there were many blankets of scatter skins, dressed deerskins, marten, lynx, bear and marmot blankets. As soon as Eagle-Beak arrived on the beach he was invited into the great house of the chief. They gave him dried salmon. Eagle-Beak told the chief that he had seen a great devil fish near the village. It had nearly caught them. As soon as *Yā'g-is* heard about it he took four men to go with him intending to kill the devil fish. One of the men of Eagle-Beak who had seen it went along as a guide. When they reached *Tq'wā'nuk* where the devil fish lived *Yā'g-is* jumped into the sea and dived, but he never came up again. The devil fish must have killed him, and the canoe went home without him. When they arrived all the people went into the chief's house and began to sing the *lexwē'larx* songs and the chief danced. After he had danced he gave all kinds of blankets to Eagle-Beak and early the next morning Eagle-Beak went home.

After *Yā'g-is* had been killed by the devil fish, the chief and his mother and *Qalā'gō'yēis* were crying all the time. The chief said to his brother, "Let us go up the mountain *emē'nsyemxze* to see if we cannot forget our brother's death." His brother agreed and asked that each should take four speakers along. They prepared everything in the evening and early the following morning they started to go up. When the ten men were half way up the mountain they saw a cedar tree of moderate size, very straight, with smooth bark and without branches, only on the top of the tree were a number of branches matted together and under the tree the ground was trodden down so that it was hard and on the ground lay human and animal bones. The chief asked his brother what he thought about it and the latter answered pointing to a tree near by, "Let us sit

under that large cedar tree, so that we may see what is happening here." They all agreed to go and sit down under the cover of the large cedar tree. *Qalā'gō'yēis* said to his brother the chief, "Come with me and let us purify ourselves with hemlock branches and hellebore in the pond that we passed on our way up here." They left their companions and went to purify themselves in the pond. In the evening when it was dark they went back to join their companions. The two brothers sat side by side near the others. It was not long before they heard the sound of whistles and someone crying, "Hap, hap, hap." Then the chief disappeared. He was taken away by Cannibal-of-the-North-End-of-the-World (*Bax-bakw'lanux-i'icē*). Soon after he had been taken away *Qalā'gō'yēis* and the eight men saw Cannibal-of-the-North-End-of-the-World climbing up to the top of the smooth cedar tree and when he sat among the branches on top of the tree he began to dance, squatting, while his sacred song was heard. He took from out of the branches the body of a man and began to eat it, throwing down the bones. The tree was his cannibal pole. After he had eaten all the flesh of the corpse he cried out, "Hap, hap, hap, hap," as he came down to the ground and disappeared. Very soon they heard the cry, "Hai, hai, hai, hai" and *Qalā'gō'yēis* disappeared also. The eight companions were frightened and said, "Let us go home." They all came down the mountain that night. They arrived at the village just before daylight and told *Ts'ā'mqāliqs* what had happened to her sons. She replied, "My sons will get something valuable through their disappearance." But the people thought that Cannibal-of-the-North-End-of-the-World had killed them. For four months *Giwē'yō'sēdēz* and his brother remained away, but one night the people heard whistles and the cry "Hap, hap, hap," coming down the side of the mountain until it reached the woods behind the houses. Very soon they also heard the cry "Hai, hai, hai." The cannibal dancer *Tā'is*, and *Q'ā'mināqs* kept near the village behind the houses until daylight came the next morning. Then *Ts'ā'mqāliqs* asked the eight speakers to get each a bow, and four arrows for each bow. Then she asked them to get shredded, yellow cedar bark and to tie the bark to the point of the arrows. When this was done she told the eight men when they came near to *Giwē'yō'sēdēz* to set fire to the cedar bark¹ and to shoot the burning arrows over his head, for as soon as he would smell the smoke of cedar bark he would lose his power and then they could catch him easily. They were to shoot in the same way over the other brother. The people went out of the house to the place where the whistles were sounding and when they came near to *Giwē'yō'sēdēz* he rushed in among the people and began to bite the men's arms. While he was doing so the eight men shot the burning arrows over his head and they caught him and took him into a new house which had been brought

¹ Undoubtedly soaked in menstrual blood.

by the spirit while the people were catching the cannibal dancer. As soon as he had been taken into the house the sacred room was put up in the rear and the cannibal pole was erected by the power of the Cannibal-of-the-North-End-of-the-World. They sang four songs for the cannibal dancer who danced four times around the fire. Then he went into the sacred room. After this the people all went out of the house to catch *Q'a'mināqs*. They saw him coming towards the house with his body all aflame. The eight men began to shoot over his head and immediately the flames disappeared. They rushed up to him, caught him and took him into the new house. The spirits sang two songs for him, accompanying his dance, then he also went into the sacred room of the cannibal dancer.

After this *Ts'ū'mqālāqs* sent the four speakers of *ḡwəḡḡō'sādzus* to go and call Eagle-Beak to come and see the new winter dance house, the cannibal dancer, and the *Q'a'mināqs*. The four speakers launched their canoe and went to Goose Island. They arrived on the same day and called Eagle-Beak while they were still in the canoe, telling him that *Ts'ū'mqālāqs* had invited him and his people to join them. When the messengers had delivered their message the people were glad and made ready to start the next morning. They came to the village of *Ts'ū'mqālāqs* and when Eagle-Beak arrived on the beach the cannibal dancer and *Q'a'mināqs* went down to the beach to meet them. Then they went back into their winter dance house. *Ts'ū'mqālāqs* called Eagle-Beak to eat in the *lɛwə'əzə* house. When night came the eight speakers called all the people into the winter dance house to tame the cannibal dancer and *Q'a'mināqs*. After all the '*ḡ'sa'idəz*' people had come in they called Eagle-Beak and his whole tribe who belong to the *ḡ'yula'idəz* to go into the winter dance house to see the first winter dance they had ever seen. After the dance *Ts'ū'mqālāqs* gave away blankets to Eagle-Beak and all the other chiefs.

(Told by *Ōdzə'stalis* in 1895¹)

Ts'ū'mqālāqs's brothers *W'ā'tas* (Real River) and *Dō'qwalēsela* (Looking Ashore) were living on Goose Island. She came from Stikkeen River to visit them. On Stikkeen River she gave birth to a boy who was transformed into a mountain. On Skene River she gave birth to a boy who became the mountain *Kuga* (?). In the *X'əwə's* country she gave birth to a boy who became the mountain *Q'ōq'ūsbūt-ōs*. She settled in *Ti'ē'yə'sə* where she gave birth to dogs.

¹ This version and the preceding one were given by the same informant, the former in 1920, the latter 25 years earlier. Notwithstanding the differences in detail they are obviously the same tale, but the description of the final ceremony refers presumably to memories of the narrator of different performances. The narrator is the only one who combines the Winter ceremonial with this story. — From Annual Report U. S. National Museum for 1895, pp. 401-403; text in JE 3: 422-424.

Then follows the usual story of the transformation of the children: She used to go digging clams on the beach in front of her house to get food for her children. Now the young dogs began to grow up. At night when it was low water, she went down to the beach carrying a torch, and dug clams. Then she heard a sound like the singing of many children. *Ts'ū'mqālāqs* wanted to know who the children were. She put her digging stick into the ground, took off her cape, and hung it over the stick. Thus she made it look like a person. Then she went to see who was singing. She looked through a hole and saw now that her children were all boys. Then she was watching them and learned their song:

1. Spread on the floor. Aihai!

2. Down the stream of the world. Aihai!
Now she jumped into the house and said, "You have no father and you are men. I must always work hard to gather food for you." Only the youngest one put on his dogskin in time before the woman had taken the skins and thrown them into the fire. Then the eldest spoke, "Don't let us sit like fools; let us begin to work and help our mother." He continued, "What work shall I do for my mother? I shall be a wood carver." The second brother said, "I will be her canoe builder." The third brother said, "What work shall I do for my mother? I will be the killer of monsters." Then the dog spoke, bark when an invisible spirit approaches." Now it grew dark. On the following morning the wood carver carved figures of men and he carved house posts of different forms, — in the shape of all kinds of fish and land animals. It is said the posts were as long as a forefinger. He made eight houses, and then he made one more house. He made it pretty; it had a front carved in the shape of a raven. He built another one with the front carved in the shape of a *W'ənz'ix* (?), and he made still another one, — eleven houses is all. And the canoe builder built toy canoes. He made many.

At night the wood carver took the houses and put them on the ground on each side of his mother's house. The large house was in the middle of the village. Then the canoe builder put his toy canoes in front of the houses. In the morning *Ts'ū'mqālāqs* went out. What should she see but many people and large canoes. Now she was rich. The wood carver went to the small river near by and made a salmon trap. He carved salmon of alder wood. Therefore the flesh of the salmon is red. On the following day he went to look after his salmon trap. He found one fish in it and gave it to his mother, who cut it open and dried it. On the following day he went again to look after his salmon trap. He found eight salmon. He went home, carrying them on his finger, and gave them to his mother. Then he told his mother to look after the trap from time to time. The killer of monsters had killed by this time all the monsters living in the sea near the coast.

That is how the winter dance of *Ōyala.idz* originated. That is the end

(Told by Mrs. Windsor)

Ts'ū'mqālāqs came south from Skena River. When she left there she gave birth to a child near the mouth of the river, which became the mountain *Qas'w'a*. She went on and after a while she gave birth to another child which became the mountain *Q'ag'a's* in the country of the *Ō'axazs*. She went on and gave birth to a third child which became the small mountain *Ts'eg'a's*. She went on and gave birth to a fourth child which became the mountain *Q'ō'q'ūshidzōs* on Mary Island. Finally she reached *T'e'ga'sō* near *Hai'yat*. There she had four children who were wolves. Only their faces were human. Every night she went down to the beach to dig clams. Then she heard a noise in her house. She was surprised and wanted to see what was going on. She tied her torch to her digging stick and went up secretly to the house. She looked through a hole in the wall and saw that her young wolves had taken off their skins. She knocked against the door, ran in and took away their blankets. She said, "You are human beings and you do not help me!" Two of the children succeeded in putting on their wolf skins. They ran back into the woods and became wolves. However, the two others remained in the house.

The name of the eldest boy was *Yū'g'is*. He learned that there were monsters all along the coast and he went to see them. He dived and killed them. Finally he came to Supersition Point (*T'q'wa'nuk'*) where a giant devilfish was living. He dived and never came up again. Then *Ts'ū'mqālāqs* knew that her son would never come back and she sang her mourning song.

(Told by Charly Windsor)

Ts'ū'mqālāqs was traveling southward coming from Skena River. She gave birth to a child in *Ō'ilzā'ta*. It was transformed into the mountain *Q'ag'a's* in the country of the *Ō'axazs*. She went southward and gave birth to another child. It was transformed into the mountain *Ts'eg'a's*. Approaching Bella Bella she gave birth to another child. It was transformed into Small-Mountain (*Q'ō'q'ūshidzōs*). She travelled on and came to *T'e'ga'sō*. There she gave birth to four young wolves. She stayed there a long time. She was deserted by her people, etc. (The following incidents are identical with those occurring in other versions. She knocks against the door of her house and says to her children, "You are human beings and will not help me." Two of her children become human beings. The others run away into the woods. One of the human children was called *Yū'g'is*.)

Then the brothers said they would go into the woods. In the morning they went, and the wood carver was the leader. At night they rested under a cedar tree. It had not been dark very long when they heard a sound far away, "*Wamō-mō-mō-wamō-mō-mō-mō*." That means, "River, river, run, run, run." The three brothers were frightened. Now the sound came closer, closer, and closer. They heard it four times, and every time nearer. They did not know what made the sound. Then they heard another noise, "*Hihai, hai, hai, ahai, hohai, hai, hai, ahai, hai, hai, hai, hai, ahai, hai, hai, hai*." (This is the cry of *Q'ā'mināqs* (or *Q'ō'mināqs*).

They heard the cries four times, and they came nearer every time. Then the wood carver said, "I wonder what produces this sound," and the canoe builder said, "Do not talk too much; are you not afraid?" Then they heard a sound again, "*Hap, hap, hap, hap, hap, hap, hap*." (This is the cry of *Bax'bukw'lanux'si'wēz*.) They heard the sound four times, and it came nearer every time. Now the sound stopped close to the place where they were sitting. Then the killer of monsters said, "Let us go and see what makes the noise." They all went, and after a short time they saw a large house. Sparks were coming out of the roof. They entered, and a man came and told the brothers to sit down on the right-hand side of the house. Then the speaker of the winter ceremonial said, "Now watch, brothers; now you will get a magic treasure." Then the *Nō'temg'ila* came in and danced. It was he who always said "*Wamō-mō-mō-mō*." As soon as he had finished, the speaker of the winter ceremonial said, "Watch his dance. We call him *Nō'temg'ila*. It shall be your dance." Next *Q'ō'mināqs* came and sang "*Hakai ai ai*."

Then she danced. When she had finished, the speaker of the winter ceremonial said, "It shall be your dance. Her name will be *K'ā'lk'eds'ēwaz*, or invisible spirit. Now take care of that dance." Thus spoke the speaker of the winter ceremonial to the brothers, "White and red is her dancing ornament." Then the brothers heard far off the *hū'mā's'a's* cry "*Hap, hap*." Now it sounded near the door of the dancing house. *Bax'bukw'lanux'si'wēz* came in and cried "*hap*" in the doorway of the house, and the people sang for him. This is his song:

1. The whole world speaks of the strength of the mouth of *Bax'bukw'lanux'si'wēz*. Hamai, hamamai, hamai, hamamai.
2. Frightened is the whole world of the mouth of *Bax'bukw'lanux'si'wēz*. Hamai, hamamai, hamai, hamamai.
3. For four men searched the strength of the mouth of *Bax'bukw'lanux'si'wēz*. Hamai, hamamai, hamai, hamamai.

I do not know the song of *Nō'temg'ila* and *Q'ō'mināqs*. Now the brothers came home. Then the wood carver disappeared. He was taken away by *Bax'bukw'lanux'si'wēz*. After four days the canoe builder disappeared. He was taken away by *Nō'temg'ila*.

(Told by *Qald'goc'yzeis*, a *Ilav'gult'ndex'* woman¹)

Ts'w'ngqilaqs came down from the sky with her sister *Ilav'atilaqs* to *T'le'ya'so*. She carried a rattle² (*q'izrd'k'n*) and her sister wore a hat with rings on top (*ts'ek'mit*). They stayed there for four days. When they awoke after the fifth night they discovered that their father had come down with a large house and many people. His name was *Wa't-na*.

Ts'w'ngqilaqs had a lover. After four days she gave birth to four children and it was discovered that they were four wolves. The young man who had been visiting her was a wolf. When her father discovered what had happened he called his people together and ordered them to desert his daughter.

They went to *Q'at'k'nt-as* and *Ts'w'ngqilaqs* with her husband and her children stayed behind. The man built a small hut of branches in which they lived. *Ts'w'ngqilaqs* went down to the beach to dig clams while the young wolves stayed in the house. Then she heard the voices of children at play. In the evening she came home and gave them the clams she had dug. The following days the same thing happened again. On the fourth day she put up her digging stick and tied her torch to it. Then she went up secretly to the house and looked in. She saw that her children were human beings. One of the brothers was in front of the house, but the child saw the stick covered with the blanket and the torch. He said, "Maa is digging on the beach." He went in again and they continued to play. Then *Ts'w'ngqilaqs* took her stick and beat against the front of the house, "You are human beings and you do not help me!" And she took up two of the wolf skins and threw them into the fire, while two of the children succeeded in putting on their wolf dresses. They remained little wolves (*k'io'e'k'ise'f'menex'*) and ran away into the woods. She sent away the wolves and told them to become the wolves of later generations. Two remained human beings. The second in age was called *Yag'a*.

He travelled all around the world and wherever he heard that there was a sea monster he dived and fought with it. After killing it he made paintings with red color on the rocks. Finally he went to Superstition Point (*T'q'ia'ruk'*) in *en'so* where an enormous devilfish was living. He dived to fight with it but never came up again. One of his companions told his mother what had happened to him. Then she took her carved rattle, folded her arms, and sang a mourning song. This is still used at the present time³.

¹ Text CU 44-46, slightly different.

² According to the narrator's description this was probably the well known Raven rattle carrying a figure with protruding tongue on its back.

³ The narrator on being asked remembered having heard about her first children becoming mountains, but she did not remember the incidents. The song is given in CU 46.

BA'UBAKW'LANUX' SIVES (CANNIBAL-OF-THE-NORTH-END-OF-THE-WORLD)

(Told by *Odze'talis* to George Hunt 1925)

Chief *en'v'auqua* lived in the village *Nō'xins* of the Rivers Inlet tribe. There used to be many people at *Nō'xins* and many of them were mountain goat hunters and the women would go up the mountains to pick berries. Sometimes the hunters and berry gatherers would stay away ten days at a time. For a long time everything went well but suddenly some of the men disappeared and never came back and gradually the tribe was almost wiped out. Only *en'v'auqua* and his four sons and their mother were living in *Nō'xins*. For a long time *en'v'auqua* would not allow his sons to go up the mountains, but one day the four brothers made up their minds to go goat hunting. Early in the morning they left the house secretly, carrying their bows and each four arrows. After they had been going for a long time they saw a small house on one side of the trail and they heard someone speaking, "Come in!" Immediately the four brothers entered the small house and there on the ground was sitting a woman who asked the four brothers what they were doing in the woods so far away from home. "If you had known how dangerous this country is, you would not have come this way," said he. The eldest brother said, "We come to hunt mountain goats." The woman who was rooted to the floor said, "Oh, my children, if you see smoke of rainbow color, don't go there, for that is the house of Cannibal-of-the-North-End-of-the-World who killed all your people. If you see black smoke, do not go there for that is the house of Grizzly Bear, and if you see white smoke, go there, that is the house of the mountain goats. Still I advise you to go home from here. Before you leave my house I will give you this whetstone, this yew wood comb, and my hair oil. If Cannibal-of-the-North-End-of-the-World should pursue you and threaten to overtake you, put this whetstone on edge behind you and the stone will become a steep mountain. When he draws near again, throw down this comb behind you and it will turn into a thicket of yew trees. By this time you should be running on level ground and if he comes near a third time, pour out the hair oil and it will turn into a great lake. If he approaches a fourth time break your arrows to pieces and throw them down on the ground behind you and they will turn into a great wind fall. But I say again, go home and you may be safe unless you meet Cannibal-of-the-North-End-of-the-World on your way home from here." The four brothers thanked her for what she had done for them. Instead of going home the elder brothers insisted on going a little further inland and as they walked along they saw the rainbow smoke. The eldest brother said,

"Here is the rainbow smoke, why should we be afraid? We are four men and are not afraid of anything. Let us go and see whether there is a house where the smoke comes from." The youngest brother said, "That is the smoke against which the woman warned us." But the three elder brothers wanted to go there. It seemed that the smoke came out of the lower end of a great rock slide which reached down from the top of the great mountain. As soon as they came close to the foot of the mountain they saw a house and walked right into it. Inside they saw a woman with a nose like the beak of an albatross. She looked cruel and merciless and her fingernails were like the claws of the grizzly bear. Her son also had the beak of an albatross. He began to cry and looked at the youngest brother's skin which was cut and bleeding. The little boy picked up a cedar stick from the floor of the house, scraped off the blood and licked it off. The brothers saw many dead bodies hanging over the fire. Now they became afraid. They walked out of the house and ran towards home. As soon as the woman saw them all leaving she stepped out of the door and cried at the top of her voice, "Cannibal-of-the-North-End-of-the-World, meat came to your house of its own accord, now it has gone away. Come quick, hap, hap, hap, grow, grow, grow." As soon as she stopped shouting, the whistles of Cannibal-of-the-North-End-of-the-World, sounded and he cried out, "Hap, hap, hap, grow, grow, grow." He came down to the foot of the mountain and ran up to his wife who told him which way the four brothers had gone. Cannibal-of-the-North-End-of-the-World kept on going as fast as he could and while he was running his whistles were sounding and he was crying, 'hap'. The four brothers heard him coming nearer and nearer. When they had crossed the mountain Cannibal-of-the-North-End-of-the-World had almost reached them. They put down the whetstone and it became a steep mountain. Now Cannibal-of-the-North-End-of-the-World had to climb over the steep mountain while the four brothers were running along. Finally he got across and caught up to them again. Then they put down the comb of yew wood which turned into a thicket of yew trees. The four brothers ran on while Cannibal-of-the-North-End-of-the-World struggled to pass through the yew trees. Finally when he approached again they threw down the hair oil which became a lake. It was a long time before Cannibal-of-the-North-End-of-the-World got across. When he approached again the eldest brother broke his four arrows and threw them on the ground. They turned into a windfall. Now the four brothers were near their house and called out to their father saying, "en-ō-āqaua, tie a long rope around the house, for Cannibal-of-the-North-End-of-the-World is running after us." Their father said to himself, "Serves you right if you are caught for running away from me. I did not want you to go up the mountains, you fools." The four sons ran into the house and barred the door. Now en-ō-āqaua had been

advised by his supernatural power to dig a hole in the rear of the house, to start a fire in it and to put stones on top of the fire so that they should be red hot. It also advised him to carve pieces of wood so as to resemble two arms and two legs. After he had finished all this he was to pour water into a large box and to put the carved arms and legs into the water so that the hands and feet would show, then to put the red hot stones into the water until it began to boil. When the water was boiling he was to get a broad board and put it over the hole dug in the rear of the house so that it would turn as soon as anyone stepped on it. All this had been done by en-ō-āqaua while his sons were away. He himself did not know what all this was meant for. As soon as it was all done his sons came in and barred the door. Very soon Cannibal-of-the-North-End-of-the-World came and tried to break in the door. en-ō-āqaua told his sons to hide in the corner of the house and to keep ready until he called them. He went to the door and said to Cannibal-of-the-North-End-of-the-World, "I wanted to call you, friend, to eat the good food I have cooked for you. Therefore I sent my four sons to go and invite you to my house." He opened the door, Cannibal-of-the-North-End-of-the-World came in and looked as though he was very friendly. en-ō-āqaua told him to sit on the board. As he was walking around out of the boiling water, he kept his eyes on the hands and feet showing turned over and he fell into the hole. Then en-ō-āqaua called his four sons and they poured boiling water over him.

After they had done so the supernatural power told en-ō-āqaua to run out of the house and to go up the river because Cannibal-of-the-North-End-of-the-World was immortal. en-ō-āqaua ran out of the house until he came to a tree that was leaning out over the river and the supernatural power told him to go up that tree with his four sons. They obeyed and very soon Cannibal-of-the-North-End-of-the-World came running with all his whistles sounding. Suddenly he stopped and looked into the water where he saw the reflection of en-ō-āqaua and his four sons. He jumped into the water and stayed there a long while trying to find them. Then the supernatural power ordered en-ō-āqaua to call a cold wind. He obeyed and the river began to freeze over, but before the ice became thick enough to hold Cannibal-of-the-North-End-of-the-World, he came up and broke the ice. When he emerged en-ō-āqaua stopped singing. The Cannibal stood again on the bank of the river and watched the place where he had seen the reflection first. As soon as he saw it again he jumped into the water and en-ō-āqaua started singing again calling the cold weather. This was repeated four times and the last time Cannibal-of-the-North-End-of-the-World could not break through the ice and was drowned. Then the supernatural power told en-ō-āqaua to come down from the tree, to start a fire on the ice and to burn the body of Cannibal-

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of-the-North-End-of-the-World. His four sons obeyed and as soon as the fire burned well the young men cut a hole through the ice, dragged the body out of the water and threw it on the fire. They kept the fire burning until nothing but white ashes were left. *en-ō'agaua* took up the ashes and threw them all around so that the wind blew them away and said, "You shall be mosquitoes and horse flies of later generations," and all of a sudden the ashes turned into mosquitoes and flies.

Then *en-ō'agaua* and his four sons went home and rested for four days. On the fifth day he asked his sons whether the house of Cannibal-of-the-North-End-of-the-World was far away. The eldest son said it would take less than half a day to go there. *en-ō'agaua* wanted to kill the Cannibal's wife, for he thought if he did not kill all of them the boy might grow up and take revenge for his father. They dipped their arrows in hellebore and early on the following day they started. When they passed the house of the woman rooted to the ground *en-ō'agaua* told her that they had killed the Cannibal and that they were going to kill his wife and their son. The woman told him that his wife had no power without her husband and that a single shot with an arrow would kill her. They had not gone far before they saw the rainbow colored smoke. As soon as they came near they stopped for a little while and *en-ō'agaua* asked his eldest son to shoot the woman as soon as they entered. When they came in she asked *en-ō'agaua* whether he knew what had become of her husband, but before he could answer, his eldest son shot her through the breast and she dropped dead. The second son shot her and killed him. The supernatural power told *en-ō'agaua* to burn the bodies as he had burned Cannibal-of-the-North-End-of-the-World. Immediately they started a fire outside of the house and burned the bodies. Then they took up the ashes and threw them into the air so that they were blown about and *en-ō'agaua* said, "You will turn into flies that do not harm the people of the following generations." After that they went into the house where they found a great deal of smoked mountain goat meat and many dead bodies of men hanging over the fire. They found a large box with cannibal masks, Raven masks and a *Hō'x'-ho'x'* mask and head and neck rings of red cedar bark. They took these and some of the dried goat meat. Then they went home to their house.

(Told by Charlie Wilson)

en-ō'agaua lived inland from *La'istsa*. He had four sons. They used to go mountain goat hunting. Their father instructed them and told them that if they saw a house from which smoke was rising that was red on one side they should not go there, that it was dangerous. One day while they were out hunting they saw smoke that was red on one side. Then the boys decided to go there. The youngest of the four brothers had hurt his shin and the blood was

trickling down. When they entered the house they saw three women sitting there, a young woman, her daughter, and an old woman. As soon as the girl saw the blood on the leg of the young man she began to cry. Her mother gave her a little stick and she scraped off the blood and licked it off. Then the young men thought that this must be the house of which their father had warned them. They took their bows and arrows and ran away. The young woman shouted, "Cannibal-of-the-North-End-of-the-World come! Game has come to our house!" He came crying, "*Hap, hap, hap, hap, hap!*" There was a great noise and many whistles were heard. The young men were running away, but their pursuer came ever nearer. Then one of the brothers broke his arrow and threw the pieces down on the ground. They were transformed into a thick forest and the pursuer passed through with great difficulty. They ran along and soon Cannibal-of-the-North-End-of-the-World was coming near again. Then the second of the young men broke his arrow and threw the pieces down and they were transformed into a thick forest. Thus they detained the cannibal and they succeeded in reaching their house. They then called their father, "Bar the door, for Cannibal-of-the-North-End-of-the-World is coming!" Their father let them in and barred the door. The Cannibal was standing behind the house. Then *en-ō'agaua* invited him in and asked him to bring his wife and his child. While he was gone *en-ō'agaua* made a hole in the floor of his house and heated stones. He filled a number of boxes with water which was brought to a boil by means of red-hot stones thrown in. Then he covered the hole with planks and mats. When the Cannibal, his wife, his mother, and his child came they were made to sit down over the hole. When they were seated the support was drawn away and they fell in. At once *en-ō'agaua* and his sons threw the boiling water over them and covered the hole with planks and mats. Thus they all died. Then they made a fire and burned the bodies of the cannibals. They took the ashes out and they were transformed into mosquitoes.

(Told by Moses Knight)

Mamasalano's master was *en-ō'agaua* who gave him his thoughts. *Mamasalano* sent his four sons into the woods. After they had gone some time, they saw smoke coming out of a large house. They entered it and found a young woman, an old woman and a little boy. The woman arose and gave them food, dried meat and berries and also dried human flesh. Then the young men thought, "This is probably what we are looking for." The little boy was sitting beside them. One of the brothers had cut his shin as they were walking through the woods, and the little boy began to cry because he wanted to lick off the blood from the leg of the young man. The child's mother said, "Scrape off the blood. My child wants

to lick it." Then the young men said, "Let us go!" After they had left the young woman called her husband. He heard her although he was far away. Cannibal-of-the-North-End-of-the-World came and pursued the young men. They put down a small stone behind them and it became a high mountain which he could not cross, but finally he succeeded in passing it and came near again. Then one of the young men passed water which formed a large lake. The Cannibal had to go around it. Soon he took the scent of the young men again and came near. Then one of them broke his bow and arrows and threw down the pieces and there was a great windfall. They were near the house and they called to *Masmasafano* and *ʔaʔaʔaʔa* to open the door and then to tie up the house so as to make it secure. They dug a deep hole next to the door, filled a box with water, mixed it with hellbore and then brought the water to a boil. They covered the hole with branches and with a mat. After a while the Cannibal came in. As he entered he fell into the hole. The boiling water was poured over him and the hole was covered with planks. They stood on these so as to prevent him from coming out. He cried, "*Han kam kam*," but soon he was dead. After a while his wife came to look for her husband. She also fell into the hole and was killed. Finally his mother came and she was also killed in the hole. Only the little boy did not come and escaped with his life. When they were all dead they took the bones out of the hole. They started a fire outside of the house and threw the bones into it. Then *Masmasafano* blew the ashes up into the air, "You will be the mosquitoes of later generations."

Xămé't-

(Told by Andrew Wallace)

The chief of the village *Nul't* of the *ʔaʔaʔa* was *Kaslo'ye't-*: He had three sons and one daughter. The name of the eldest was *Láʔelul'a* (Trying to invite into the house). The second was named *ʔáʔaʔaʔa*. (The longest one). The third child was a girl called *Náʔaʔaʔa* and his youngest son was named *Xămé't-*. The father used to make bows and arrows for his sons and sent them out to shoot geese and ducks. These were plentiful in winter on a grassy point of land. The youngest brother's body was covered with scars and he was unable to hit any birds. Finally the father became angry and ordered his people to leave the youngest boy and to move to *Noʔáʔat*. The two brothers and the girl, however, did not want to leave their brother and insisted on staying with him, and their grandmother also refused to go. The people broke down the houses, loaded their canoes and went away. One of the brothers of the chief gave a small box of *Viburnum* berries to the children. Then the boys built a small shed and lay down expecting to die of starvation. *Xămé't-*'s grandmother and his brothers ate some of the

! Hunt writes *ʔaʔaʔaʔa* and *ʔaʔaʔaʔa*. In his version *ʔaʔaʔaʔa* is the eldest one of the brothers.

berries, but he himself refused to eat. Early in the morning he woke up, arose and went across the point of land, while his brothers, his sister and the old woman were still asleep. He sat down and saw seven mountain goats on the mountain. He climbed up behind them and tried to drive them towards the precipice. While he was there he saw a man coming along. He wore a marmot skin blanket and a hat and looked like one of the inland people. Then *Xămé't-* hid behind a boulder. The man, however, went right up to him and asked him, "What are you doing here?" The young man replied, "I am hunting mountain goats." He took *Xămé't-*'s bow and arrow and said, "You have a nice bow and arrow." The young man said, "Yes, my arrow hits everything." The stranger said, "Let us exchange bows and arrows." After they had done so he said to the young man, "Shoot!" *Xămé't-* spanned the bow and let go of the arrow, which hit one of the mountain goats just under the foreleg. After the arrow had killed the goat it came back to the right side of the young man who shot again and again and killed the seven mountain goats. Then *Xămé't-* and the stranger sat down and the latter said, "You have been unlucky. Now this arrow will make you rich. It is yours. Your arrows are useless. Go home and tomorrow morning at sunrise go down to the beach and pray while you urinate. Say, 'I am poor. I have no house.' Four times you shall say so." After the stranger had spoken thus he put the arrow under his knees, holding it with both hands. He said, "I am the Chief Above," and then he pulled himself up by means of the arrow. It carried him up in circles and he disappeared in the sky. Then the young man butchered the goats and chewed the tallow. Now his body became pure.

He took the name *ʔáʔaʔa*. He went home and found his brothers, his sister and his grandmother still in bed. He said, "Arise. I have found power. Let us carry home the seven goats which I have shot." They jumped up, put on their belts and he divided among his brothers the tallow he had chewed. They had to go twice to bring down all the meat. Then they started a fire, heated stones and boiled the meat. Now they were happy because they had enough to eat. After they had eaten they lay down to sleep.

Very early the next morning *ʔáʔaʔa* arose and went down to the beach and prayed saying, "I am poor. I have no house." He said so four times. Then he went down the river to urinate and when he turned back there were four large houses. On one of the houses stars were painted and an eagle was sitting on each front corner post. This was to be his own. The eldest brother's house had the design of the sun and owls on the corner posts. On the next brother's house was painted the moon and a gull was sitting on each corner post. On his sister's house was painted a copper and a kingfisher was

sitting on each corner. The star on the first house twinkled and the sun on the second house shone, and everything looked bright. He believed that he was dreaming and bit his hand. The houses remained where he saw them. The shed in which they had been living was standing in the large house. He went in and shook his sister who was lying next to the door and said to her, "Arise, we have been given a treasure." He called his brothers and when they saw what had happened, they uttered the sacred cry, "Hā'hā, hā'hā, hā'hā," and they danced. Their hands were trembling while they were dancing. The birds on the houses shrieked when they came in. *A'iq'ēx* was carrying a beautifully carved cane, and he gave the houses to his brothers and sister, pointing them out with his cane.

Early in the morning the following day, the eagle screamed. The young man went out of the house and on the beach he found a small bullhead. He sent one of his brothers to take it up and they prepared it and ate it. On the following morning the eagle screamed again. *A'iq'ēx* went out and found a trout. He sent one of his brothers down to get it and they ate it. On the following morning the eagle screamed again, and a salmon was on the beach. This was repeated every day. On the next day they found a spring salmon, then a seal, then one whale and finally two large whales. Now they had plenty to eat and they dried the meat. Dense smoke arose from their fire and went straight up. The people who had deserted them saw four columns of smoke rising up and the chief sent some boys to see who was living there. The boys paddled across and stopped when they were some distance away from their old home. There they saw the smoke and the houses. They returned and reported what they had seen, the beautiful houses and the piles of meat on the beach. They had also seen bear skins stretched in front of the houses. Then the chief sent out some young men, because he did not believe what the boys said. An old man was accompanying the young people. They went near and saw that the report of the boys was true. They told the chief that the deserted children had become very rich and that the whole beach was covered with objects of great value. Then the chief sent people to his children with instructions to go ashore and to talk with them. Among them were the uncles of the children. They went ashore and talked kindly to them and said, "Let us be your slaves," *A'iq'ēx* offered tobacco to them. They said, "Let us fetch water for you. Let us get fuel for you. Let us hunt for you." *A'iq'ēx* did not mind them and the people went back and reported what had happened and the whole tribe who had not been able to get any food at *Nō'zāst* returned with them. They placed a girl on a box in a canoe and offered her to *A'iq'ēx* to be his wife. *A'iq'ēx* saw how poor they were. He took pity on them and allowed all of them to come ashore, except his father who had to stay away on a point of land. He called out to them, "I will do you no harm. I do not want you to be my slaves." After

the people had come ashore *A'iq'ēx* prepared for a great potlatch. He sent one canoe to Bella Coola, one to *Taliso*, one to *G'i'ldit*, to *A'ltw*, to *Tsatsat* and to *K'i'izak*. In the house were many *Łewē-Łaxa* whistles, the high pitched whistle *q'wā'q'molaqwa* and *Łā'ē'abala*, the whistle *k'it'ā'la*, and the flat whistle *q'wāt'zū'la*. Two whales were to be used for the feast. When the people came they danced the *mē'ila* of the *Łewē'Łaxa*. Then the people went home again.

The following year he moved to *Saxwī'ik* and there he built a large house with ten steps which he called *A'zala*. All his dancing privileges were in the house. It had a door in the center in front and in the rear. In the rear was a sacred room. There he gave another potlatch. During the ceremony the ground of the house opened and water came rushing out of the holes. A grizzly bear appeared in the house. It jumped down into the water and put it down so that the flood receded. The people became afraid on account of this performance.

A'iq'ēx gave many potlatches for his sister and in this way he made her very heavy. At the end of the dance *mē'Łag'ila* who lives in the sky appeared and took the sister by the hair intending to carry her away in order to initiate her. However, she had so many coppers and she was made so heavy by the potlatches of her brother, that the supernatural being was unable to carry her away.

Her *mē'ila* song was as follows. It was sung very slowly.

Łaxazū'las Łazē nē'navatāk' xaxhamis
g'ahamit'as hē'mat'owē'nabā'la la ēadŁadŁemas Łō'wai'azē.
g'ahamit'as g'imat'owē' la hē'imā'la paqem qantoo Łō'wai'azē.
yis hamit'as hē'mat'owē' las ēadŁadŁem'ila
yis hamit'as hē'mat'owē' la hē'imā'la paqem qantoo Łō'wai'azē.

She danced slowly, raising her knees very high. With every one of her steps her brother gave away a blanket, beginning with those highest in rank.

(Told by *Ō'dzē'stalis* to George Hunt, 1925)

At *Nu'li*, a village of the *Ł'ata'idex*, lived a chief called *Xānē'k'ī*. He had a son whose name was *A'iq'ēx*. The boy was a poor hunter, for when the other young men went out bird hunting they would come back with ducks and geese which they had shot with their arrows, while *A'iq'ēx* would always come home empty handed. Therefore the people began to make fun of him. *A'iq'ēx* was an-

¹ Hunt writes *Xānē't*.

nayed by this, and when the hunters went out to shoot ducks he would drive the birds away before they could shoot any. For this reason *Xámé't* hated his son. He called the whole tribe together. The boy was in the house and did not know why the meeting was called. When all the people had assembled *Xámé't* arose in the rear of the house and said, "Truly, I am ashamed of my son *A'iq'éx* and I hate to see him, although he is my son. I request you to leave this village with me tomorrow morning and let us take everything with us, even the houses and all the food, so that he may starve to death." The people said, "We also hate your son, we will move away with you. Let him starve here." Then the people left the house. *A'iq'éx* did not mind what the people were saying and he was just sitting down quietly. The reason why his father had called this meeting was to see whether his son would repent and promise to give up disturbing the hunters. But the boy took no notice of what the people were saying. So the next morning the people got ready, tied together their canoes in pairs, took down their houses, and took everything away. Only the grandmother of the boy hid a small box of Viburnum berries and put some glowing coal into a large mussel shell. Before leaving she told the boy where to find it. Now the people left and went to *Káutsat* (?) where they put up their houses.

The boy was left all alone. For four days he stayed there, then he thought, "I will go across the neck of land to *Nó'záist*." He took his bow and arrows and went across land until he came to the beach. There he sat down. At the head of the bay of *Nó'záist* was a large mountain, not far from the place where he was sitting. There he saw many mountain goats feeding on a meadow not very high up. He went into the woods and took the bark of a fallen, smooth cedar tree and built a hut for himself. Then he ran back to *Nwz'z* and took the box of Viburnum berries and the coals which his grandmother had left. He ate a little and on the following morning he went towards the foot of the mountain and climbed up. After he had been going along some distance he saw many goats coming to the place where he was. He hid in a cave. Then he saw a man who was driving the goats towards his hiding place. He was carrying a bow with one arrow and wore a marmot skin blanket. When he came to the cave he spoke to *A'iq'éx* and said, "Your bow and arrows look very good." *A'iq'éx* replied, "Yes, I never miss when I shoot with them." Then the stranger said to *A'iq'éx*, "Take my bow and arrow and shoot those goats with it and I will take your bow and arrow." They made the exchange and the stranger told *A'iq'éx* to shoot. The arrow went slowly, it passed through the first goat, went into the second one and out of it into the next one, until it had killed all of them. They rolled down the mountain where they lay piled up near the hut which *A'iq'éx* had built. The arrow came back to him. The stranger said to the boy, "This arrow always returns to the person who is holding the bow. The two always keep

together. So take good care and purify yourself every morning and late at night. If you do not obey me you will die and you will lose the power that I gave you. But if you obey me you will become a great chief of all the tribes. The reason why I came to help you is because I know that you have been deserted. Now go home and go to sleep, but just before day comes in the morning arise and go out of the house. Then sit down in front of your house and urinate, and while you are doing so say, while you are still sleepy, 'I am poor, I have no house to live in. I am poor and friendless, I am all alone and I was left by my father and three brothers to starve to death.' After the stranger had spoken, he took the ends of the bow and of the four arrows which the boy had given him and placed them under his knees. He shook himself and the bow and arrows lifted him up towards the sky. *A'iq'éx* went back home to his hut, carrying the bow and arrow the man had given to him. He went to sleep and on the following morning he did as the stranger had told him. When he had done so he turned to go back into his house. Then he saw four great houses on the village site. He could hardly believe that it was true, but the houses remained there. The first large house had stars painted all over the front. On the left hand post an eagle was sitting. The house to the left of the first one was a little smaller; a sun was painted on the front and on the left hand front post an owl was sitting. The third house had a half moon painted on the front and on the left hand front post a kingfisher was sitting. The fourth house had a copper painted on the front and a gull was sitting on the left hand post. The four birds were the watchmen of the houses. He went back to his hut where he had left his bow and arrow and sat down, for he was overcome by surprise. Then he thought of the goats he had killed, and was going out to skin them; but as soon as he went out of his hut many people came out of the four houses and said, "We are your slaves, chief, let us skin the goats for you." The women carried the meat into the house on which the stars were painted, and hung it up over the fire. Then he went to live in the star house. He always carried his bow and arrow. In his house he found many bear, marten, sea otter, lynx, and dressed deerskin blankets which were in an inner room in the corner. In the other houses he found all kinds of food and in the inner room was a box for the *Łe'e'e'la'ra* dance. In the moon house was a box containing the paraphernalia for the *nó'łem'gila* and *mé'lagila* dances. Now he was a rich man and had many slaves to work for him. On the following day he went up the mountain and saw many goats at the place where he had killed goats before. He shot his arrow which moved slowly towards the goats and went through the whole herd. The goats rolled down and were piled up near his house. His slaves skinned them and dried the meat. His bow and arrow were hung up over the head of his bed.

One night while he was lying in bed he thought, "I think I

might get fish." Then he suddenly saw his arrow moving about. It disappeared. He went to sleep and when day came in the morning he heard the eagle, kingfisher, gull, and owl screeching. He took up his bow and saw that the arrow had come back. The beach was full of salmon and halibut and lincod. Then his slaves came out of the houses and said, "You must have been out all night catching all these fish which are on the beach." He said, "Yes, I have been out all night." The head slave called him to take breakfast in the house, for he and his wife took care of his comfort. After they had eaten, all the slaves cut the fish and hung them up to dry. The next night the arrow went out again and in the morning the birds screeched. The arrow had come back, and on the beach were sea otters, sea lions, seals, and porpoises. After breakfast all his slaves went down and skinned and butelered the game. They dried and smoked the meat. During the next night the arrow went out again and in the morning when the birds called out, there were four great whales lying in front of the house on the beach.

At this time a canoe with four men was seen coming towards the village and *A'iq'ix* asked his slave to invite them in. The slave obeyed and the four men followed the inviter. *A'iq'ix* recognized his three brothers. He asked them and their companion to sit down by his side. *A'iq'ix* asked them how they were faring and inquired regarding the health of his father. He said to them that he did not bear his father any grudge because he knew the supernatural power had told him to desert him. He told them that he had obtained the four houses by good luck. He said, "One is for each of my brothers. Go and invite our father and our tribe to come to a feast that I am going to give." One of the brothers told his brother *A'iq'ix* that they had come because the smoke of the houses was seen from the new village. They also told him that they were starving. After they had gone out *A'iq'ix* said to his second brother, "The house with the star painting is mine and that with the sun painting shall be yours; the house with the moon I give to my third brother and that with the copper painting to my youngest brother, and all the slaves in the houses will be yours." Then he sent some meat and fat to his father, and the four men went back. Late in the evening they arrived at their village and when they neared the beach the second brother stood up in the canoe and told the people what they had seen and that they had been invited to a great feast to be given by *A'iq'ix*. When they had heard about the four houses and the four whales and the food in all the houses and the slaves, they wanted to start right away, but *A'iq'ix's* father asked them to wait until the following morning. They got everything ready and when daylight came in the morning, the canoes were loaded and the whole tribe started to go their old village site. On the way *A'iq'ix's* father asked the people to stop. He said, "Take care my tribe, I am told by my three sons that *A'iq'ix* has obtained great

power and I do not know what he may do to us, but it seems he is friendly for he has sent us meat and fat. Now I want you all to take a bite," and he distributed the meat among all the members of the tribe. They paddled on and, when they arrived in the village, *A'iq'ix* went down to meet his father and he was greeted by all the people as their head chief. They went to the star house and were given food by the slaves. *A'iq'ix* had made his head slave his speaker who addressed the people. Then the *LEXE'AZA* whistles were sounding. The brothers of *A'iq'ix* went each into his own house, while their father, *XAME'K*, stayed with his son *A'iq'ix*. In the evening the people were invited to a *LEXE'AZA* dance. They unloaded their canoes and put up their houses. In the evening the *LEXE'AZA* whistles sounded again. Then the slaves of *A'iq'ix* cleared out his house while the speaker went to invite the whole *A'iq'ix* tribe. Then *A'iq'ix* danced using the masks of the sun and moon. When he had finished his dance he gave away blankets and food to the tribe. He gave them the four whales on the beach to be used for their own food.

Now *XAME'K*, the father of *A'iq'ix*, spoke to his people and said that he would give up his place to his son *A'iq'ix*. The people went home in the evening. The next day they cut up the whales to be divided among themselves. In the evening the people were invited again to *A'iq'ix's* house for another *LEXE'AZA* dance. The whistles sounded, the slaves sang, and *A'iq'ix* danced. Then the speaker said, "A man appeared to my chief, *A'iq'ix*, last night in a dream and told him to give names to his three brothers. Now the one next to *A'iq'ix* will be named *JE'EMAE'AS*, the next one will be called *WA'KAS*, and the youngest one will be called *HA'MDZIT*." Then *A'iq'ix* gave away blankets and the speaker arose again. He said, "The rule for the *LEXE'AZA* dance is that the people are to come to this house four nights and each time our chief will dance. When he has done so he will distribute property among the people. So you will have to come two more nights." After *A'iq'ix* had given his four feasts he put the sun and moon masks and the whistles into his carved box, which he put in his sacred room in the house. After he had finished, his second brother, *WA'KAS*, gave a *LEXE'AZA* dance with the *NE'EMG'ILA* and *ME'LAG'ILA* dances. Then he danced for four nights and distributed food and blankets.

Every time when the people danced the arrow would go out during the night and would come back in the morning and it brought back bears, lynx, marten, and other land animals. When the father, *XAME'K*, saw all this he said to *A'iq'ix*, "You are a wonderful man, for all kinds of animals and fish come to you. Take care of yourself lest you may have bad fortune and lose your power. Don't let any young woman come near you, for they are the greatest danger to magic power."

One night *A'iq'ix* had a dream. The man who gave him the bow

and arrow seemed to appear and told him to move from his village with his whole tribe to *X'atrat* (?). Only the four houses were to be left at *X'atrat*. On the following morning *A'iq'ix* ordered his speaker to call the people into his house and as soon as they were assembled he let his speaker tell them that they would have to move to *X'atrat* and that he would go one day ahead of his people. On the same day *A'iq'ix* and his speaker started for *X'atrat*. He took along only his bow and arrow. Late in the evening they arrived there and the speaker looked for a place for them to sleep. He built a small shelter of hemlock branches and they camped there over night. When *A'iq'ix* awoke the next morning he saw that he was sleeping in a large house with ten platforms and a large grizzly bear was lying on the floor. Immediately *A'iq'ix* awakened his speaker and said, "Let us call our people and let us have another *Lexelaxa* dance tonight," for he had seen that in two small rooms of his large house was much food. He sent out his speaker to get firewood which he piled up in the middle of the floor. Early in the afternoon the *A'at'idex** arrived with all their canoes tied together in pairs, because they were carrying their house planks on them. They were invited into the chief's house. They put up their houses in the afternoon and late in the evening they were called into the great house with ten platforms. As soon as they came in the *Lexelaxa* whistles began to sound in one of the sacred rooms in the rear of the house. Now it was high water and the sea water began to come up through the floor of the deep house. Then the speaker of *A'iq'ix* called the grizzly bear that was lying down inside the door. The bear went down and struck the floor with both of his paws until it was as hard as rock and the water stopped spouting up. After that the bear went back to where he had been before. Then they were giving a feast of dried berries and crabapples. When they had finished, the song leader sang the *Lexelaxa* song and *A'iq'ix* danced while the grizzly bear stood near him while he was dancing. After four songs *A'iq'ix* and the grizzly bear went into the sacred room in the rear of the house.

The arrow went out every night until the beach was covered with all kinds of fish and again there were four whales. After this the arrow went inland and the floor of the house was covered with black bears, and grizzly bears, lynx, marten, and deer. But early one morning *A'iq'ix* awoke and looked to see if his arrow had come back to his bow and he saw that both were gone. They never came back. That is the end.

K-IA'WAQ!A TALES

Ekw'imē

Ekw'imē lived at *La'tsisa*. When he died his son took his father's name. This young man was very courageous. One time the tribe went to *To-we-x* to live there and an epidemic came and killed

many people. *Ekw'imē* had the bodies buried in a cave. Every fourth day something came and took the dead bodies away. Therefore he called his tribe to talk the matter over and to discuss what should be done. Some of the people said they had seen sparks flying out of something that looked like two holes and whenever they saw the sparks their bodies became numb. Then *Ekw'imē* said, "Let me pretend to be dead and put me in a grave box, but do not tie down the cover. Then place the coffin in the cave. I want to find out who is taking away the bodies." The people obeyed. He pretended to die and they carried the box into the cave.

When all the people had left *Ekw'imē* moved the cover to one side so as to be able to see the entrance of the cave. Late at night he heard something moving at the entrance and soon he saw sparks coming out of two large holes. Then he fainted. He was taken out of the grave box and put into a large basket which a giant was carrying on his back. And he was taken along into the woods. Now he awoke. He took notice of the way the giant was walking. In the morning the man stopped and threw down the basket. He put his hand on the chest of *Ekw'imē* to feel whether he was breathing. As long as he pressed his hand on the chest *Ekw'imē* held his breath. Then the giant took up the basket again and went up a mountain to his house. He put down the basket on the floor, put *Ekw'imē* on his butchering board and went to a corner of his house. During this time *Ekw'imē* looked about and saw many corpses hanging over the fire in the middle of the house. Now he knew that it was a *K-ia'raq'a*¹ who had carried him away. Soon the *K-ia'raq'a* came back with his wife and child. The women sat down near the knees of *Ekw'imē* and said, "This animal has large testicles. I want to eat them." The man had sharpened his knife and now sat down close to the body. He was just about to cut open the stomach when *Ekw'imē* opened his eyes and sat up. Then all the *K-ia'raq'a* fell down and fainted. *Ekw'imē* jumped up and ran out of the house. He was running fast. When he came to a large river the *K-ia'raq'a* had almost caught up with him. Then he jumped into the river and the *K-ia'raq'a* jumped after him. *Ekw'imē* had dived and the strong current carried him down to a place near his village, therefore the *K-ia'raq'a* did not find him. *Ekw'imē* came out of the river and entered his village. He called his people and told them what had happened to him. He said, "Let us make war upon the *K-ia'raq'a*. I believe we can kill them, for we are many. The people were ready to go with him and prepared their weapons. After four days they started, led by *Ekw'imē*. When they arrived in front of the *K-ia'raq'a*'s house he came out and when he saw the people, sparks came out of his eyes and all the people fainted, except *Ekw'imē*. It was not long before they recovered. The *K-ia'raq'a* tried again to kill them by means of the fire coming forth

¹ The same as the Kwakiutl *Də-nog'wa*, the Rivers Inlet *La'la*.

from his eyes. This time not all the people fainted, and they went nearer. He tried a third time but his fire became weaker and only a few of the people fainted. The fourth time he could not overcome them and the people killed him, his wife, and his child. They cut up the bodies and burned them. Then *Ekwi'mæ* told his people to take down the corpses of their dead tribesmen and to lay them out on the floor. He took the water of life which was in the corner of the *K-i'a'raq'a*'s house, sprinkled the bodies with it, and they all revived. After this was done *Ekwi'mæ* and his people took all the coppers and skin blankets and dried meat and tallow and the cannibal cedar-bark rings and went home. When they arrived there everything was taken into *Ekwi'mæ*'s house. Now he became a famous chief.

One day a man and his wife went to a small stream to fish and smoke salmon for winter food². Every morning when they awoke they noticed that the roof of the house had been disturbed and that a great many salmon had been stolen. The man said to his wife, "I will keep watch tonight and try to find out who steals the salmon. I will have my bow ready and shoot him, whoever he may be." In the evening they lay down close to the fire. The man fell asleep at once, but his wife kept awake. After midnight she heard something moving on the roof of the house. She called her husband and he saw a person taking the salmon through the smoke hole. Then he took up his bow and arrow and shot the man who rolled about on the roof and fell down to the ground. When the man went out he could not find him. The two went back to *Tæwæ'x* and when they arrived they told the people what had happened. After four days the people saw a *K-i'a'raq'a* sitting on a rock in the rapids of the river. She was crying and nobody dared to go down stream. Then chief *Ekwi'mæ* told his people that he would go to see the *K-i'a'raq'a*, for he thought this must be the mother of the one who had been shot four days ago. He launched his river canoe and drifted down stream steering close to the rock on which the *K-i'a'raq'a* was sitting. When he reached her he jumped out of his canoe and sat down next to the crying woman. He pretended to cry also putting his arm around her waist. There was hardly room enough for both of them on the rock. Then the *K-i'a'raq'a* stopped crying and *Ekwi'mæ* also stopped. She said, "You are wise and your people are fools. I have come here and I am crying on this rock on account of the death of my son. I wanted to see if any of your people would come and cry with me. You are the only one who has come. Now in return for your kindness, let me give you this." She arose and took up a piece of quartz crystal and a copper. She said, "I'll give this quartz crystal to you. No matter what you will wish for, you will obtain it. If you want you mountain to burn, point the crystal against it and it will be ablaze. If you wish to kill your enemies

point the crystal at them. If you want mountain goats point at them and they will all fall down dead. This copper is only the first one I'll give you. I want to give you my house and everything in it. Now let us jump ashore." They did so and walked up the mountains. They passed the house where the men had been fishing. There they found the body of the dead son of the *K-i'a'raq'a* with the arrow in his chest. *Ekwi'mæ* said to the *K-i'a'raq'a*, "Is this your dead child?" She said, "Yes, it is." Then *Ekwi'mæ* thought, "Let me pull out the arrow." He pulled it out and the young *K-i'a'raq'a* came back to life. The mother was glad and said, "You are a great shaman, you have restored my child to life. Now we are going to leave this dangerous place and we will go to Knight Inlet to live there. Go to my house on the mountain and take everything that is in it." Mother and child left him going to Knight Inlet. *Ekwi'mæ* reached the house halfway up the mountain and in it he found many coppers, dressed skins and dried meat of mountain goats and of bears. He also found the whistles and cedar-bark ornaments for the Cannibal dance. He carried these down to the river and went down to his house. In the evening he asked his people to accompany him. He led them to the house of the *K-i'a'raq'a* and the people carried all the contents down to their village. They were placed in *Ekwi'mæ*'s house who gave a potlatch and a Winter ceremonial. Now he was a Cannibal dancer. He took the secular name *Q'ômæ'na'ksila* and also the chief's name *Tallim*. He was the chief of all the *Aw'i'Li'dæ'x*.

The Mucus Boy

(Told by *Ô'âzæ'stalis* to George Hunt)

A chief named *K'i'wæ'xâlag'ilek** of the *Aw'i'Li'w* lived at *Læ'lexat*. His wife was *Ala'g'æmit*. They had four sons, the name of the eldest was *Xô'sændaas*. (The names of the others were not remembered.) Once *Xô'sændaas* invited his two younger brothers to go mountain goat hunting with him. His second brother said, "Let us go early in the morning." They prepared their bows and arrows and their snares. They told their parents that they were going to go hunting and started before daylight in the morning. Their father warned them saying that there was something in the mountains that had killed many of their tribe. Early in the morning the three brothers went out up the mountain. Late in the evening their father and mother went up as far as the end of the trail which led up the mountain and there they waited for their sons. They were sitting there until late at night but their sons did not come. Then the mother felt that something must have happened to them and instead of going home she went down to the beach and sat down just above high water mark and began to cry. While she was crying she was blowing her nose and throwing the mucus on the ground in front of her. For four days she was sitting there crying

and blowing her nose. On the fourth day she heard a child crying in front of her. When she opened her eyes to see where the sound came from, she saw a baby boy lying there. The child said, "Don't cry, I am the mucus of your nose, take me up." As soon as the chieftainess took up the child the youngest son who had stayed at home came to her and said, "Father sent me to call you home to eat. You must be very hungry after having been without food for four days." *Alla'g'emil* told her son to call his father to come and see the infant boy whom she had found. The boy called his father and told him about the child. Then the chief came and as soon as he saw the baby he said, "Thank you for coming to us, giving us good luck." Then he went into the house and made a small room in the right hand corner near the door. His wife went in there with the baby boy. After four days the child spoke to the woman and said, "Take me down to the river and wash my body in the ice-cold water and I shall grow up fast." After four months he had become a young man.

One day he said to his mother, "Early in the morning go with me up this river and I will tell you what I am going to do and why I came to you." Early the next morning they started and came to a place where there was a deep pool in the river. The young man asked his mother to sit down while he went into the water to purify himself. After that he dived and took hold of a rock at the bottom and held on to it for a long time. Then he came up again. Four times he repeated this. Then he took hold of a small tree, bent its top and twisted it like a rope from the top down to the root. They went on until they came to another pool. He purified himself in the same way as before and twisted a fairly large spruce tree from top to bottom. They continued going up the river until they came to a third pool in which he purified himself again. Then he went to a large cedar tree and twisted it from top to bottom. They went on and came to a fourth pool where he purified himself again. When he came out he twisted a large yew tree from the top to the ground. Then he said to his mother, "Now let us go home for now I am strong and ready to fight any monster." They came home late in the evening. The young man said to his mother, "I want a bow and four arrows." Her husband made them for him. When they were finished the mucus boy said to his mother, "Now I am going away and I will take your youngest son with me to steer my canoe." Before he left he killed a whale which was to serve as food for his father and mother while he was away.

Early in the morning he launched the canoe, called his brother and asked his mother for five paddles, for he said, "We shall be five men when we come home." Then they paddled away and went to *K'etidis* (Grass beach). There they went ashore and hauled up the canoe. They turned it upside down and the mucus boy asked his

brother to lie down under it and to sleep until he would come back. He asked him not to move so as to avoid bad luck befalling them. He gave his brother mountain goat and bear blankets as bedding and covering. Then he took his bow and his four arrows and went into the woods. After he had gone for a long while he came to a good trail. He followed it and finally came to a spring. He noticed that a wide trail led up to the spring. A tree stood close to it and leaned towards the water. So he climbed the tree and sat down on one of the branches where he could see his face reflected in the water. He was dressed with abalone nose and ear ornaments and wore a head ring and a black bear blanket. His neck ring was set with abalone shells. He had not been sitting there long before a small woman came towards the spring carrying a basket on her back filled with goat tallow. As soon as she came to the spring she put down the basket and sat down. She was going to drink some water when she saw what she thought was her own reflection in the water. She said to herself, "I did not know that I was so pretty." While she was still looking into the water the mucus boy broke off a branch and threw it down. Then she looked up and saw him. She said, "At last I have found a handsome man who shall be my husband. Come down." He replied, "No, I will not come down." Then she became so tall that she could take him off the branch and said, "I am going to take you home." She carried him on her arms like a child. When she reached her house she put him down and asked him what he would eat. The mucus boy replied, "I do not eat anything but mountain goat tallow." Then the woman who was a *K'at'waq'a* said, "I forgot the basket at the spring, for all the tallow is in it. Wait here! I will get it." Then she went out of the house which was a cave in the mountain.

As soon as she had gone out a voice said to the mucus boy, "Why did you come here? You will die here. There is her chamber vessel which contains her water of life. May be you came here on account of the three brothers who are hanging there and whose intestines are in that corner. You cannot kill her. Even if you cut her to pieces she will come to life again." He saw that it was a woman rooted to the floor who had spoken to him. Now the *K'at'waq'a* came back carrying the basket. She took out some tallow and cooked it for the mucus boy. When he had eaten enough, the *K'at'waq'a* made herself small and said, "Now, my husband, let us lie down." The mucus boy replied, "Yes, my wife, let us go to bed, I am tired." When they were in bed the *K'at'waq'a* said, "Tell me, what did your mother do to make you so handsome?" The mucus boy laughed and said, "I am not going to tell you." The woman said, "Why won't you tell me?" The mucus boy replied, "Because you cannot stand the pain I had to endure." She said, "I think I can stand any kind of pain if I am to become as pretty as you are. Please

do tell me." Then he said, "I will tell you since you are so eager to know; but do not blame me. My father took me down to a river and made me lie down on a flat rock. Then he took a heavy stone and struck my head and all the bones of my body so that they broke to pieces. Then he threw my body into the river and by means of the power of the river I came to life again and I was very handsome." Then she begged him to do the same to her but he pretended that he did not want to do it. She did not leave off begging him and at last he consented. Then she went to sleep. Early in the morning the *K'ia'iaq'a* arose and called him. They ate goat's meat and tallow and after eating she said to her husband, "Now let us go to the river where you will make me as handsome as you are." He laughed and said, "I know you cannot stand all that I had to endure. I think you will get angry with me," but the woman said, "I am willing to stand any kind of pain and I promise you not to get angry with you, for I want to be as pretty as you are." She took him up in her arms and carried him out of the house and when they came to the bank of the rapid river she put him down on a smooth rock which was sloping down to the water. The mucus boy said, "This looks just like the rock and the river where my father broke my head and my bones to make me handsome. Now get a large stone for me which I can use as a hammer." The woman went up stream and soon came back carrying a piece of sandstone. She gave it to her husband who said, "This is too soft, let me try and see whether I can use it as a hammer." He threw it up and it fell down on the solid rock where it broke to pieces. He said, "Go and get a larger and a harder rock." The woman went and soon came back carrying a piece of marble. She gave it to her husband who threw it upward and it also broke to pieces. He sent her again for a harder stone and she brought back a piece of slate. He threw it up and it also broke to pieces when it fell down. He sent her again and told her to bring a better stone. Now she came back carrying a piece of diorite. She gave it to him. He threw it up and it did not crack. He said, "Now at last you have found the right kind of rock to make you pretty. If I had used any of the others you would only have been uglier. Now lie down on your back with your head close to the water." She did so and the mucus boy took up the rock. He told her to shut her eyes. Then he struck her head and her body until it fell to pieces which dropped into the river. Finally he washed off the blood from the rock and returned to the house. He took down his three dead brothers and spread the bodies out on the floor. Then he put their intestines back into place. He dipped up some of the urine and threw it over the dead bodies and they all came to life again.

Then the woman rooted to the floor gave to the mucus boy a whetstone, her comb, hair oil and a cedar stick and told him how to use them. The mucus boy gave the basket of tallow to the woman rooted to the floor. He took a bladder of a goat and filled it

with urine and then ran out of the house going homeward. When they had gone about half way they heard the *K'ia'iaq'a* shouting "Oh, oh, oh," and the trees fell down before her, for she had grown up to her full size. When she was gaining on them the mucus boy threw the comb backward and it turned into tangled bushes. Soon she had made her way through them and came near the fleeing brothers. Then he put down the whetstone on its edge and it became a high cliff. The brothers had run a long way before she had passed the cliff. When she came up to them the mucus boy put down the cedar stick and it became a large cedar tree lying on the ground which moved backwards and forwards. Now the four men were near their canoe. There was an earthquake but they kept on running until they came to the canoe. The mucus boy took out the bladder of urine and threw some on the youngest of the four sons who was lying dead under the canoe. As soon as he came to life they launched the canoe. Each man took up a paddle and they started seaward. The *K'ia'iaq'a* came down to the beach and made the sea turn into a strong current running against the canoe which was drawn back. When it was near the *K'ia'iaq'a* the mucus boy shot at her eyes and it seems she lost her power and felt her way back into the woods. The tide stopped running and the five brothers went homeward. It was night when they arrived on the beach of their father's house. The mucus boy told a young man who happened to be on the beach to go and tell his father that they had come home. So this young man went to the house of *K'ia'iaq'a* and told him that his five sons had arrived on the beach. The old man became angry and said, "Now you have discovered something new to annoy me and my wife. You are always making fun of us." The man went back to the beach and repeated what the old man had said. Then the mucus boy said to his four brothers, "Let us go up to our own people." They went up to the door of the small house in which their parents lived and knocked at the door. Their father told them to go away and not to torment him all the time, but the mucus boy opened the door and said, "We have come back, I and your four sons." Their mother recognized at once his voice and told her husband to open the door. He did so and as soon as he saw his four sons entering the house, he was about to sing his sacred song on account of his happiness, but he was told to stop. The mucus boy took the bladder containing the urine and sprinkled some of it towards the roof of the small house. Immediately it became large and was filled with all kinds of food. Then he sprinkled some on his father and mother and they both became young people. Then he said to his father, "Now you may sing your sacred song for I brought home your lost sons." Then *K'ia'iaq'a* sang his sacred song and they all went to sleep.

The next morning the mucus boy asked his mother whether the people of the village had been kind to her. She told him that most

of the people had tormented them and had even taken down their house. Only two families had taken pity on her. Then he asked her to invite all the people, men, women, and children, into the house to a feast. His mother's friends were to be seated next to her. She went and called the whole tribe to come to a feast in their house. After the guests had finished eating, the mucus boy stood up and said, "Now I will return the kindness of those who treated my parents kindly while I was away. And I will treat those who tormented them in the way they deserve. They made fun of my parents and so I will now make fun of them." Holding in his right hand the bow and arrow he swung them over the people who were all transformed into sea birds who went running about on the floor of the house. Then he swung the bow backward and all the birds were retransformed into people. Their chiefs tried to pay him asking him to have mercy on them. But he stood near the door and without saying a word he swung his bow and arrow again, and all the people became land birds and flew out of the door. He did not do any harm to those who had been kind to his parents while he had been away.

After four days he called his mother. They went out and sat down outside of their house. Before they had been there long a large whale came spouting close to the beach. Then the mucus boy took up his bow and arrow and shot the whale. It dived, but after a short time came up and ran ashore on the beach. The people went down and cut off the blubber and the flesh and they dried it. It is said that he killed four whales for the people with his bow and arrows. He became their chief.

The Sun husband

(Told by *Ódzéstatís* to George Hunt 1925)

The *Axi'Z'f'elx'* lived at *Xané's*. Their chief was *Dzé'x-ziv'u'lae*. His daughter was named *W'elx'*. She had a younger sister. *W'elx'* had almost reached puberty. Still she liked to play with the younger girls outside of her father's house. One time the girls built small houses large enough for four or five of them and they played inside. Sometimes they stayed there until late at night and their parents came to call them home, but they did not pay any attention to their orders. Then all the people found fault with the girls because they made much noise late at night so that they could not sleep. Very often they stayed in the play houses over night. One night the people heard the girls talking about the stars and the sun and the moon. Some of the girls said they would like to go up to the stars and others wished the sun or moon to come down and to take them up to be their wives. The people went to the door of the play-house and tried to stop them talking about the sun and moon and stars but the girls did not obey their parents. One nice clear night the girls were very quiet. No sound came from their playhouse as if

all the people slept soundly. Early in the morning they came out to look after their daughters, but all the playhouses had disappeared and none of the girls could be found. Then the people became frightened. They went to their chief and asked him what they might do on account of the disappearance of their daughters. The chief said, "I fear we have to give up trying to find them. Let us move away from the village and go to another place." Then the people launched their canoes, loaded them with all their possessions, paddled away to *Q'a'ba* where they built a new village.

W'elx', the daughter of *Dzé'x-ziv'u'lae*, woke up early in the morning and heard something like a large animal growling near her house. She peeped through a knothole. It seemed to her that her house had become very large. On each side of the door was a large grizzly bear and also one at each corner of the large house. She awakened her younger sister and when she saw the four bears she cried and said, "If we had only listened to our parents we should not have been taken away from home." Now all the other girls woke up in the other houses, for there were four small houses. All these had been taken up to heaven and were put down in front of the house of the Sun chief. After a while the girls stopped crying. *W'elx'* always kept her sister by her side. After a little while four men with hooked noses came into the girls' houses and each one sat down close to a girl and seemed to whisper into her ear. As soon as they drew away their heads the girls were dead. *W'elx'* saw that the men sucked out the brains of the girls through their ears. She was menstruating now. She put some of the menstrual blood on her finger and smeared it into her ears and also into those of her younger sister. Then the four men did not go near her and her sister. Only the two were left alive.

After a while two men came into the house and one of them spoke kindly to her. He said, "Our great chief, the Sun, sent us to come and invite you to his house. You are to be his wife and you are to come with us." *W'elx'* thought, "What can I do. They will kill me and my sister." So the two made up their minds to go with the two men. The girls arose and one of the two men went ahead of them and the other walked behind them. When they were going towards the large house the four grizzly bears growled at them, but the leader told the bears to be quiet and they obeyed him. When they went into the house one of the men said to *W'elx'*, "Go right to your husband and sit down on his right hand side." As soon as she sat down by the side of her husband with her sister, he spoke to her very kindly and told her not to feel ill at ease. He said, "You will stay with me for one year; then I will send you home to your parents." This made her feel very happy. She had not been married long when she was pregnant, only because the Sun had put his arm around her waist, and after ten moons she gave birth to a boy. When the child was born her husband told her to look through a

hole in the floor of the house. As she looked through it he said, "Now you see your father's house at the place where he is living with his people. The place on this side of it is the one from which you were taken away and brought up here to be my wife." Then *W'elx'* saw everything plainly and heaven did not seem to be very high up. Her husband continued, "Now I will send you down with my son and your sister. Whenever you want anything for yourself or my son, just say in your mind. 'My husband, I wish for such a thing,' naming what you want, and I will send it to you. No matter what it may be I will send it to you. So tomorrow I will send you and my son and your sister down to the village from which you were taken." The following morning her husband took something that looked like a large basket and put it down on the floor of his house. He told his wife to enter the basket with his son and her sister and when they were all inside, he said to his wife, "There are four layers of clouds through which you have to pass. When the basket stops going down, shake yourself easily and it will continue to go down, but do not shake yourself too vigorously, else you will go down too fast. Do not be afraid, I am going to be with you on the way down." Then he opened a hole in the floor of the house, passed the basket through and let it down. They reached the first layer of clouds and the basket slowed down. *W'elx'* shook herself. Then the basket passed the first layer of clouds until they came to the second layer, and they passed the third layer and the fourth one. Finally they reached the ground at the place from which they had been taken. They climbed out of the basket and as soon as they were all out, it rose and went back to heaven. *W'elx'* picked up some house boards and built a small house for herself and her sister and her son. It was very cold that night and she thought about what her husband had told her. She said, standing in her small house calling her husband by name, "*Latō'selag'ilā, your son K'wē'xīlūg'fīlāk'* has no cradle and there is no bedding and no washbasin and we have no firewood to keep ourselves warm." As soon as she had asked for all these things she looked around and saw on the floor a nicely carved cradle with the necessary bedding and a carved square box in which firewood was piled. There also was a small fire in the middle of the house. She put some firewood on it. Now they were happy. On the third day after they had come down from heaven it began to rain in the night and the roof began to leak so that everything became wet. In the morning it was still raining. Then *W'elx'* thought she ought to have a large house, and suddenly the large house that had the four grizzly bears in front came and stood over her small house. It had four carved posts to support the beams. The *LEWE'la-xa* whistles sounded in the rear of the house. It was full of all kinds of food and four house dishes were there and many dressed deer-skin blankets. Everything belonging to the potlatch also was in the great house. It was also full of firewood. Now *W'elx'* and her

sister were happy. She wished that some of her father's people might come to see her. On the fourth day after the house had come down, about noon the four grizzly bears began to growl as though they had seen something. *W'elx'* went out to see why they were growling and discovered two men in a small canoe paddling away from the beach. She tried to call them back but they were scared so badly by the four grizzly bears that they did not return. They went home and told chief *Dzē'x-siwa'las* what they had seen at *Xānē's*. As soon as he heard what had happened he called all his people into his house and wanted four courageous warriors to go early in the morning to see to whom the new house belonged. Four warriors offered to go. Early the next day they went aboard their canoes and started for *Xānē's*. As soon as they came around the point of land, they saw the large house and heard the growling of the grizzly bears; but they paddled on and went to the great house. As soon as *W'elx'* heard the bears growling she came out and when she saw the canoe she told the bears to stop, saying, "These people are our friends." When the canoe came towards the beach she called the men into her house and gave them to eat. While they were eating the whistles sounded in the inner room. Then it occurred to *W'elx'* that a whale should run ashore in front of her house while the four men were still eating so that they might go home and take the news to her father. None of the four men dared to ask her about what had happened to the girls the night they were taken away. They had hardly finished eating when the grizzly bears began to growl again and the four men were shaking for fear, but *W'elx'* told them not to be afraid. She said, "My son's father sent a whale to my son to feed his grandfather and his people when they come back to live here again." She went out of the house and told the bears to stop growling. They saw a large whale lying dead alongside the canoe of the four warriors. Then she told the four men to go and call her father and all the people to come back to *Xānē's*, for there was plenty of food for all. The four men went out of the house. They were surprised when they saw the dead whale lying alongside their canoe. They paddled to *Q'ā'ba*. As soon as they arrived on the beach *Dzē'x-siwa'las* went down and asked them what they had seen. One of the four men told him of the great house with the four grizzly bears which belonged to his daughter *W'elx'* and to her son and of the *LEWE'la-xa* whistles. *Dzē'x-siwa'las* ordered his people to get ready to move back to *Xānē's*. Then another one of the four men said to *Dzē'x-siwa'las*, "Your daughter must have been among people of supernatural power, for when she went into the house the grizzly bears growled at us and your daughter came out and told them to stop and they obeyed at once. She called us into her house and while we were eating, a whale came and died alongside of our canoe, and her house is full of all kinds of skin blankets." Then *Dzē'x-siwa'las* said, "I suppose since

there are four grizzly bears on the outside of the house they must have taken away the girls." But he was mistaken, for the Sun had taken them up. All the people got ready that evening and early in the morning they launched their canoes, loaded them and left *Q'á'bu*. At noon they arrived at *Xáwé's*. There they found the great house and heard the growling of the grizzly bears. When they came to the beach *Wélx'* came out of the house and told the bears to stop growling. *Dz'x'siwa'las* went ashore first and went into his daughter's house. After they had been talking for some time he came out of the house with his daughter and they stood in front of the great house. Then *Dz'x'siwa'las* spoke to his people who were still sitting in their canoes, and invited them to come into *Wélx'*'s house. While he was calling the people the whistles sounded in the house. All the people came out of their canoes and went in. She gave them to eat and after they had eaten many people were heard singing *léwé'la'wa* songs in the secret room which was painted with the design of the sun. Then *Wélx'* came out of the room wearing the forehead-mask with ermine skin trailer and she danced in her son's place. Then she told the people that her son would later on be dancer in her place and that his name was *K'iré'z'lag'íé*. Then she gave away dressed deer skins and marten and lynx blankets to the whole tribe on behalf of her son and she told the people to cut up the whale for their food. When this was done the people left the large house. They carried their property ashore and built new houses. On the following day they cut up the whale. *Dz'x'siwa'las* also wanted to go and cut a piece of the blubber, but *Wélx'* told her father that they would have every kind of food given to them by her husband. *Dz'x'siwa'las* asked her, "Who is your husband?" She said, "My husband is *Lató'z'lag'ílis*, the Sun, the head chief of the upper world." Before this nobody knew that the sun is the chief of the upper world.

Meanwhile the people had cut the whale, cooked the meat, dried it and boiled the blubber and put the oil into boxes for winter use. Then *Wélx'* told her father to go out and to sit down in front of the house and watch to see what would come to the beach. As soon as he had gone out *Wélx'* thought, "My husband, I wish you to send whales and sea lions, seals, halibut and all kinds of fish to lie in front of your son's house." Very soon her father came in and told her that all kinds of fish had come ashore on the beach in front of the house. All the people came and helped to carry up the meat and they dried it, and now *Wélx'* and her son were the richest people in the whole tribe.

The Feast of the Watermonsters.

(Told by *Ó'dz'z'estulis* to George Hunt)

A chief of the *Ó'yála'idéx'*, *W'á'yála* by name, lived at *Ó'yála*. His harpoon was *Alé'x'mé'z*. One evening *Alé'x'mé'z* told his two

paddlers that he was going to spear seals. They went out at night and paddled around the sleeping-rocks of the seals. They did not see any game and finally steered for a small bay and dropped anchor there. They lay down to sleep. When they were lying down they heard something swimming around their canoe and knocking against its sides. *Alé'x'mé'z* told his steersman to see what it was. He found a rattail fish, cut it and tore off the fin from the right side. Then he took out its liver and threw the fish back into the sea. The fish went down into the house of *Q'á'mogica* who asked him whether he had gone to see what it was that fell on the roof of the house. The fish replied, "I found the anchor of a canoe on top of your house. Three men are in the canoe. One of them took hold of me and tore off my blanket and threw me back into the water." Then the chief called Mouse, one of his men who had very long hair reaching down to the floor of the house. He sent him up to take the canoe down into the house with the three men in it. Mouse took the canoe into the great house and put it down on the left hand side while the men were still asleep. Suddenly *Alé'x'mé'z* felt some water dripping down on him. He woke up and found himself in a house the roof of which was covered with sea anemones and the water was dripping down from them. He thought that he was dreaming and bit his arms to find whether he was awake. He called his two paddlers. They saw a large fire in the middle of the house. The chief *Q'á'mogica* spoke to *Alé'x'mé'z*, and said, "Welcome, brother, to you and your paddlers. I am glad to see you in my house. I will give you food to eat." Then he asked *Alé'x'mé'z* what they wanted to eat. *Alé'x'mé'z* saw a seal creeping about on the floor of the house and said that he would like to eat it. The chief said, "Those are our dogs." Nevertheless he asked one of his men to kill the seal. The man clubbed and singed it and then cut it up. They poured water into the cooking box, put the meat into it and put it down next to the fire. Then the chief called his son, *Jumping-Once-Into-the-Water*, and asked him to get stones for cooking from *Nó'x'áls*. The youth put on his killer-whale mask, and lay down in the doorway among many live halibut that were lying on the floor of the house. Then the chief called his second son, *Jumping-Twice-into-the-Water*, and sent him to Skeena River to get stones for cooking. He also put on his killer-whale mask and lay down in the doorway. Then he called his third son, *Jumping-Three-Times-Into-the-Water* and sent him to *Wá'nuk'* to get stones for cooking. He put on his killer-whale mask and lay down next to his brothers. Finally he called his fourth son, *Jumping-Four-Times-Into-the-Water*, whom he sent to get stones for cooking from Knight Inlet. When he put on his killer-whale mask he became a killer-whale with two dorsal fins. As soon as the four brothers were ready they disappeared. The mouse counted up to seven and the four killer-whales came back, each of them bringing four stones for cooking.

Then the mouse put the sixteen stones on the fire and when the meat was red hot they threw them into the cooking box. When the meat was done it was taken out with tongs and placed before *Alé'xūmē* and his paddlers. After they had eaten, the chief said, "I am glad to see you and I will keep you for four days and I hope you will not be homesick. The reason why I called you into my house is that I want to discover what the screeching sound is that I hear you make whenever you are building a fire." Immediately *Alé'xūmē* took out of his box the fire drill and shredded cedar bark. He put the hearth of the fire drill on the shredded cedar bark, holding it down with his feet and began to drill. As soon as the end of the drill began to get hot it made screeching sounds. A spark fell on the shredded cedar bark and smoke began to come out. Then the chief began to cough and asked *Alé'xūmē* to put out the fire because the smoke was annoying him. He said, "I like the sound, but your smoke would soon kill me." Then he asked *Alé'xūmē* whether he had some tallow in his hunting box. *Alé'xūmē* took out a small piece and gave it to the chief who thanked him for it. He said, "Now I will call the water monsters into this house and I will give a feast with this tallow after they have shown you my *lewə's/ləza* dance which I am going to give you when you go home." The chief blew on the tallow and it began to melt and a small drop fell down on the floor. He put the tallow down and when he lifted it up, he blew on it until it had become so large that four men were not able to lift it from the floor. Then he gave back the tallow to *Alé'xūmē*.

Now the chief sent the mouse to invite all the sea monsters from all over the world to come into his house, because he was going to give them a feast with the tallow. The mouse went out and it was not long before he came back and told the chief that he had been all around the world and that he had invited all the sea monsters. Then the chief spoke to *Alé'xūmē* and said, "Now, brother *Alé'xūmē*, I have invited all my people to come and perform the *lewə's/ləza* dance here. I want you to observe all the sea monsters for I am going to give you all these dances to take home and remember their names. Also observe the sacred room which is painted with the design of the *ts'é'qis* (Winter-Dance-of-the-Sea). I am going to send this house to your village." The three men were still sitting in their canoe. Soon they heard a man singing outside. It was the merman (*beyet's*) who came in singing his song and dancing. When he came to the sacred room it opened its mouth and he went in. The last one to arrive was Flood-Tide-Woman (*Yá'yaxwə'səyənə*). When she came in *Alé'xūmē* opened his hunting box and took out some hellbore root which he rubbed on a sandstone placed in the cover. Then he filled the cover with water. Now he was ready to meet any danger that might arise. The chief said to *Alé'xūmē*, "When the tide comes rushing into my house, put up your paddles, also your

canoe will be crushed against the roof of my house and you will be drowned." Soon after this the flood tide came rushing in and the house was full of foam which nearly swept over the canoe. Then *Alé'xūmē* sprinkled some of the hellbore water on the foam and immediately the water and foam disappeared. The chief said with a faint voice, "The medicine you sprinkled on the water almost killed me. Do not sprinkle too much at one time, for it is going to come back three times more." The water came rushing in the second time and this time the foam was not as heavy as before. *Alé'xūmē* sprinkled medicine on it and the foam disappeared. This was repeated four times and then all the water also disappeared. Now the chief spoke to *Alé'xūmē*, "You have seen all the sea monsters that have been dancing. They went into the mouth of the Winter-Dance-of-the-Sea which is the sacred room of my *lewə's/ləza* dance house. I am going to send the dances and the house to you when you go home. You will have to stay here for four days and then one of my sons will take you up to the upper world."

After the four days were over he called his youngest son who had two fins on his back. He put on his killer-whale dress and his father told him to take up the canoe and to leave it on an island where the sun was shining, for the canoe was waterlogged and had to be dried. The chief told the men to cover their heads and not to look out until they reached the surface. Then the killer-whale took the canoe on his back between his two dorsal fins, carried it to the upper world and put it down on a sunny island. The men went ashore and when they looked at one another they saw that their bodies and their canoe were covered with seaweed. The killer-whale told them that the sun would loosen it and after four days it would all fall off. Then he asked, "Do you know how long you have been in my father's house?" *Alé'xūmē* replied, "We have been there for four days." Then the killer-whale said, "You have been there for four long days, that means among your people four years." He left them and after they had stayed on the island for four days the seaweed fell off from their bodies and from their canoe.

In the evening they went home. They arrived just before night came in and went into the house. The people gave them to eat and they went to sleep. On the following morning when *Alé'xūmē* woke up he saw that the chief of the sea had sent him his large house and that all the dances were in it, also the sacred room, a harpoon and four carved posts. *Alé'xūmē's* a bed room was in the rear of the house. As soon as the *Ō'yala'idex* awoke they saw the large house and went in. When they saw *Alé'xūmē* lying in his bed they said he had obtained it as a treasure. Then *Alé'xūmē* arose and went into the rooms in the four corners of the house. In the first room he found four large boxes filled with otter skins. In the second he found many coppers, in the third room in the front corner he found a killer-whale feasting dish, a whale feasting dish,

and the first time I saw him, he was sitting on the ground, looking at me with a sad expression. He was wearing a simple, dark, long-sleeved shirt and trousers. He had a thin face and dark hair. I walked towards him, and he looked up at me. He said, "I am a prisoner here. I have been here for a long time. I am not sure if I will ever see you again." I told him that I was a doctor and that I would try to help him. He looked at me with a mix of hope and skepticism. I then asked him if he had any family or friends. He said that he had a wife and two children, but they were not with him. I told him that I would try to find out more about his situation and see if I could help him. He nodded and looked down at the ground. I then walked back to the entrance of the prison, feeling a sense of sadness and helplessness.

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a sea lion feasting dish, and a seal feasting dish. In the fourth room he found piles of dried meat of whale, sea lion, and seal and on the side of the house he saw hanging the magic harpoon. He did not know how to use it.

Then he felt sleepy and lay down on his bed. He dreamed a man came and told him to take down the harpoon and to place it on a point opposite the house, pointing towards his house. He told him, "When you have done this you will find every morning a dead whale, sea lion, seal, or porpoise lying on the beach of your house. After four days invite the tribes and show them your dances and when they have danced, give them a feast and a potlatch." The man disappeared and immediately *Alé'xūmē* arose, took down the harpoon and placed it as he had been instructed. Then he went back and went to sleep in the evening. He dreamed that the same man came and told him that he had done well. He said, "Wake up early in the morning and if you hear an eagle screeching, sitting on your watchman's tree, which stands just back of the place where your harpoon is, then go out and see why it is screeching. You will find some kind of fish on your beach. If the harpoon kills too many fish, take it back and hang it up inside." Then he disappeared. *Alé'xūmē* awoke before daylight came in the morning and heard the eagle screeching. He arose, went out of the house and saw a large whale and many kinds of fish lying on the beach. Then he went to the point where he had put his harpoon. He took it back into the house and hung it up. Then he invited the people and told them to cut the whale and the sea lions and to pile up the meat outside of the house. They were to take the porpoises for their own food. The people obeyed and it took them all day long to carry up all the meat. *Alé'xūmē* sent four canoes to invite the various Bella Bella tribes to his potlatch and feast. On the fourth day the tribes came, and as soon as they arrived *Alé'xūmē* called them into his large house and gave them whale meat to eat. When the people finished eating, the whistles of the *LEWE'LAZA* sounded inside of the sacred room and the guests were frightened, for they did not know the *LEWE'LAZA* dance. *Alé'xūmē* told them to sit still and not to be afraid. Suddenly they heard someone come in front of the house. It was the singer who came in dancing towards the sacred room on the left hand side in the rear of the house. This was the merman. The sacred room opened its mouth and the merman went in. Then the mouth closed again and swallowed him up. The people heard another person singing in front of the house, and the halibut dancer came in singing his song and dancing. When he arrived at the sacred room, it opened its mouth and he went in. Another one was heard singing outside. The bullhead appeared, dancing towards the sacred room which swallowed him. Next came the seal dancer. These four dancers formed one set. Then the whale dancer, starfish dancer, red cod dancer, and spring salmon dancer came in one after

another and danced until they disappeared in the sacred room. They formed the second set. The third set were the killerwhale with two dorsal fins, the sea lion and the mouse. When the mouse had been swallowed by the mouth painted on the sacred room, suddenly a salmon trap (*mā'lis*) came up from the floor in the rear of the house. A man was singing in the salmon weir and a large spring salmon was on the left hand side of the trap. Suddenly the front part of the salmon split in two and a man's face appeared inside. Then the two halves snapped together again and the whole salmon trap disappeared. Then the fourth set came in. First chief *Q'ō'mogera* went into another sacred room in the rear of the house which was painted with the face of the sea eagle. This room was on the right hand side of the former sacred room. Next the sea raven came in, then the octopus. These were the fourth set of *LEWE'LAZA* dancers. Now the name of *Alé'xūmē* was changed to *Q'ōmēna'kila*. The people brought in boiled whale blubber and meat which had been cooked in another house and it was distributed among the guests.

Then *Wā'yala*, the head chief of the *Ō'yala'idex*, arose and spoke, "My tribe, now I am going to give my chieftaincy to my nephew, *Alé'xūmē*, who up to now was my sea hunter. You shall now call him *Wā'yala*. I will give to him all my privileges." Then he sat down and no one answered his speech. Now the seaotter blankets were given to the three tribes of the Bella Bella and the coppers were given away by the chief who was now called *Wā'yala*. He thanked the late *Wā'yala* for what he had said. Then he spoke, "Now you three tribes of the Bella Bella, listen to what I am going to tell you about these four sets of *LEWE'LAZA* dances which I obtained as my treasure. I give you, chief *Ilā'ndzil* of the *'Ista'idex*, the first set of the *LEWE'LAZA* dances; and I give you, chief *Wā't-as* of the *Q'ō'qa'idex*, the second set of *LEWE'LAZA* dances; and I give you, chief *Q'wēllaak*, the third set of *LEWE'LAZA* dances. The fourth set I will keep for my own people, the *Ō'yala'idex*." When he finished speaking, the sacred room with the Winter-Dance-of-the-Sea disappeared, but his own sacred room, the sea eagle, remained. Then the people went out of the house. Those who were sitting next to the late *Wā'yala* noticed that he was not moving. They thought he was asleep, but they found that he had died, killed by shame.

1. The Story of Asdi-wāṭ;¹
or, The Meeting on the Ice.

Well, when a great famine reached [touched] the people of the Skena, then a chieftainess was also among the starving people, and a young woman who had married a man of a town way up the river. Her mother, however, was in her own village at Canyon. That town is way down the river, that was when the great famine reached [touched] the-villages.

Then the husband of the chieftainess died, and the husband of the young woman also died of starvation, for the starvation in the villages was really great: therefore many died.

Then one day the chieftainess talked to herself when she was hungry: therefore she said, 'I remember when I used to meet my -daughter.' Then the young woman also said, 'I remember (think) when I meet my mother when I go down the river, when I go near her, then I shall eat food, then I shall have enough to eat.'

(Well, the famine struck [the people] every year in the winter, when it was very cold. It was that which cleared off all the people: therefore they died.)

Therefore one day the chieftainess arose to go on the ice to the young woman. On the same day the young woman also arose to go also to her mother. Therefore she also went on the ice.

6 Then they met between the two towns on the ice.

¹ This name is also pronounced Asdi-wāṭ.
[71]

They were both very hungry, (she) and her daughter. There was nothing to eat. Both were left (alone) by death, (she) and her mother. Then they sat down and wailed and wept because of their husbands, who had died of starvation.

7 When they had cried for some time, they stopped wailing. Then they went ashore to make a camp at the foot of a large tree. Then the young woman went about. Then she found one rotten hawberry. Then she gave to her mother one half of the rotten hawberry, and she herself ate (the other) half.

8 Then she made a small house of branches, and they began to drill fire to make a fire in a small house of branches, where they lay down. Before they lay down, they made a great fire to lie down warmly. Then they slept well. On one side of the fire the old woman, on her part, lay down with her back to the fire; and on (the other) side the little noble woman, on her part, lay down; they were with their backs towards the fire.

9 When it was midnight, a man entered (and went) to the little noble woman. He went to her and lay down, and they lay down together. The old woman did not notice it. Early in the morning, the young man arose and went out. Then they, on their part, saw that their fire was about to be extinguished.

10 Then the young noble woman arose again (and went) to get bark. When she went out, she heard the one singing whose name is Hatsienā's. (It is like a robin, but it is not he. When somebody hears Hatsienā's speak, he has good luck with whatever he wishes. That is the reason why the name of that bird is Hatsienā's [^{*}Good Luck?]).

11 Then the young noble woman went out to gather bark.

Then she went to the place where a large rotten spruce-tree was standing. She took a very long stick as a means of breaking off the bark. When she began to break off the bark, the bark of the great spruce-tree fell down. Then when she gathered up [among what she was going to gather up], behold! she found a little squirrel among the bark. Then she returned to her little house of branches, being of good heart. Then she made a large fire. Then she roasted the little squirrel. Then they ate it; it was enough for one day for them.

12 When it was morning again, she went again to the place where she had been before to get bark. She took again a very long means of breaking off bark. Then the bark fell down again. Then she gathered it up again. Behold! she found [again] a large grouse among the bark that she was gathering. She returned happy. Then she roasted it also; it was enough for them for one day.

13 It was morning again, and the little noble woman went again; she went again to the foot of the large spruce-tree where she had been before to gather bark. Again she took a very long stick to break off the bark. The bark fell down again, and she put it together again. Then she found a large porcupine. She took it down and gave it to her mother. Then her mother took the large porcupine. Then she burnt it over, and it was enough for them for two days.

14 It was morning again, and she went again to gather bark. Then she found a large beaver among the bark. She took it down and gave it to her mother. Then her mother dried the meat of the beaver.

15 It was morning again, and she went again to get bark. Then she found a large mountain-goat among the bark.

She called to her mother to help her, and they took down the large mountain-goat. Then they increased (the size) of the house they had made of branches to dry the meat of the mountain-goat.

16 It was morning again, and she went again to gather bark. Then she broke off again the bark. The bark of the large spruce-tree fell down again. Verily, she saw a large black bear (falling) down with it. Again she called to her mother to help her. Then they took the large black bear down to their house. Then they increased again (the size) of their house for [a house for] drying meat.

17 It was morning again, and she went again to the place where she had been before to gather bark. Then she found a large grizzly bear. Again she called her mother to come and [towards] help her, because she could not move the large grizzly bear. It was very fat. Therefore they cut it up [spread it]. Then they just took down the meat. Then their house was full [inside across] of dried meat.

18 Every morning before she went to gather bark, she heard [again] Hatsigna's speak on the top of the large rotten spruce-tree. One morning she went up again to gather bark. Then she found a large caribou. Before she was about to call her mother, she heard a man going up to her from behind: therefore she suddenly turned around. Behold! a handsome young man stood near, behind her. All of a sudden she was much afraid.

19 Then the handsome young man asked her, "What are you doing here?" Then the woman said to him, "O supernatural one! I (am beginning to) gather bark here. That is where I find animals every morning. Then I gather bark." Then the young man continued, and questioned the young woman: "Do you not know whence all the animals come that you have found?" Then the woman

² Tatle has *sa-ba-sa-g'item mas'wige*.

³ The form *ada g'itit* is also correct.

I have been thinking of you a great deal lately
and wondering how you are getting on.

I hope you are well and happy. I have been thinking of you a great deal lately and wondering how you are getting on.

I hope you are well and happy. I have been thinking of you a great deal lately and wondering how you are getting on.

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said, "No." Then the young man said to the woman, "I am the one who has given to you the animals that you always find among the bark that you are gathering, and I am [he is] also the one who entered (your house) when you were beginning to sleep in your camp." That was when the young noble woman was glad [hollow in her heart].

20 Then she was pregnant. He said, "Go and tell your mother that I desire to marry you." Then the young man promised every thing good to the woman. When he finished speaking, he suddenly disappeared. However, her mother came up to where she was, for she had been away [lost] for a long time. Then her mother asked her, "Why have you been away so long?" Then the young woman related to her mother that a young man had shown himself to her. "Then he told me," she said to her mother, "it was he who has given all the animals that I found every morning when I gathered [made] bark. He also asked me to say that he desires to marry me if you should agree; and he has also (finished and) promised that we shall be rich, and that he will help us with everything. When he finished speaking this, he disappeared suddenly."

21 Then the mother agreed; and when her mother began to agree, they suddenly heard the voice of Hatslenā's on top of the large rotten tree, — that one, where she had gone before to gather bark, at its foot. Then two large grizzly bears fell down, and two black bears, and two large mountain-goats came down from the top of the large rotten spruce-tree. Then the young man suddenly stood there again. The mother of the princess was very happy [good at heart], and the young man accompanied the women down. Then he married the princess, and the young man took down the animals.

22 Then they built [made] two large houses to dry the meat. After a good while a boy was born. Then the child grew up. His father was very glad: therefore one day he called his child to himself. Then he took hold of his forehead and pulled it. Then the young man was of good size. The father of the child was this Hatslenā's, — that one who came to the women at their camp. That one was a handsome young man, that Hatslenā's.

23 Then all the people of the Skeena heard what the two women were doing who had found Hatslenā's. Their house was full of all kinds of dry meat. Therefore all the people up the Skeena assembled to buy dry meat from the women: and (after) some time, [then] they were very rich from trading dry meat with all the villages all around. There was a famine: therefore they bought meat.

24 Before the starving people came to trade, Hatslenā's gave to his son — after he had finished pulling him, and when he had become a young man — he gave him his bow and four arrows and a lance and a hat and a cane and a basket and a bark rain-coat. That is what he gave to his son. Then he gave him advice. "Whenever you get into difficulty or among dangers, I shall come to help you, and you shall be stronger than your enemies." Then he stopped speaking here. He talked to his son. Then he suddenly disappeared, and they did not see him again.

25 Behold! however, it increased (the number of those) who came to trade all kinds of things. Then the old

¹ Also correct without it.

² Or a great

(woman) died. Therefore the princess gave a great pot-latch, and called together all the different villages. Then she called the name of her son. Asdi-wā'1 was what the father gave him to be his name. He was a great hunter, and he hunted the animals of the woods. He knew how to hunt all the animals of the woods and all kinds of birds. Then his mother, on her part, returned to her relatives at Canyon, and her son accompanied her. All the people knew that the prince was a great hunter; and his fame was all over the world, and the animals also knew him.

26 One day in winter, when the ice was spread out again, a white bear ran out of the woods in front of the town. Then it went down the river on the ice. Then the hunters along the upper course of the river pursued it; but they missed it when they shot at it, and their lances broke, and the white bear continued going down the river.

27 It was then, when the white bear came to another village, that the hunters went out again to try to kill it. Again it ran out of the woods at a camp. Again the hunters went out to kill it, but they could not do it; they were unable to hit it, and the white bear continued to go down the Skeena River on the ice. Then all the hunters from the villages really pursued it.

28 Then the white bear also reached the town in which Asdi-wā'1 lived. Then he got ready, and put on his hunting-apparel. He took his quiver and his lance, bow and arrows, hat, mat, and his little basket. He put on his snowshoes. Then he, on his part, ran in pursuit, as though a bird were flying. However, the great white

bear, on its part, also ran very quickly, and it ran down the river; but he, on his part, was in close pursuit.

29 When the great white bear became tired, it went up the mountain. Asdi-wā'1 was in close pursuit of it, (going) up. Then the great white bear suddenly arrived on the crest [surface extending along] of the great mountain; but he, on his part, was in close pursuit. Both of them suddenly arrived on the crest (of the mountain).

30 Then the great white bear was very tired, and the white bear verily kicked the top of the great mountain. Then the great one suddenly split, and suddenly there was a gorge. The great white bear was suddenly on the other side for a while, and refreshed itself. Asdi-wā'1, however, could not get across. Then he took his lance and placed it end to end with his quiver, and he laid them across the great gorge. Then he went across.

31 When he got across to the other side of the gorge, he took back his quiver and his lance, and he ran quickly again, like a bird flying in the air. He almost overtook it.

32 When he really was about to overtake it, the white bear again kicked the top of the mountain, and the rocks split again, and suddenly there was a great gorge. Then Asdi-wā'1 again took his bow and his arrows and put them end to end. Then he laid them again across the great gorge. That was again where he went across. When he got across, he took his arrows and bow and ran again.

33 When he saw the white bear running before him, he suddenly reached a great plain at the very end of the top of the mountain. After a good while, behold! Asdi-wā'1 suddenly saw a large ladder standing on our world. It stood on the top of the mountain (ridge) towards the sky. Behold! the white bear went up, and he followed

it on the ladder. Then the man also went up. The white bear reached the top of the great ladder, and Asdi-wā'1 also suddenly reached the top. That was where the young man also reached the top of the great ladder. ^{supposed} Then he found a great prairie. It was quite green with ^{land} grass, and there were all kinds of flowers. Everything sweet-smelling was on the great prairie. It was that among which the little path lay. This was the one that the great white bear followed.

34 Then Asdi-wā'1 also followed in the path. He kept the same distance; and behold! the path led to the outside of a great house, which stood across the way in the middle of the great prairie. The white bear suddenly went in, and Asdi-wā'1 also suddenly reached [again] it. He stood against the door and looked in through a little hole. Behold! it was a young woman whom he had followed, and who took off her white-bear blanket and put it really away.

35 Then the great chief questioned the young woman, and said, "Did you not get what you went for, child?" — "It is standing outside, behind the house," said the young woman. "I am almost dead with fatigue." Then said the chief, "Accompany him in."

36 Then they went out and took in Asdi-wā'1. The great slave of the chief, however, took her white-bear skin blanket and shook off the ashes. Then he took it away from the fire to the rear of the house. This chief was the Sun. That one said to the young woman while the young man was sitting down on the other side of the great fire, "My child, you may come towards the fire and sit down where this prince is sitting. He shall marry you." Then the princess went towards the fire and sat down with the young man.

37 Then the woman loved her husband very much. Therefore, when they were lying down, the woman said to her husband, "Prepare yourself for everything with which my father will try to kill you, for there have been many who were going to marry me whom my father killed with his own supernatural power. Therefore prepare yourself. Don't you see that great mountain standing behind the house? Numbers of bones of people are at the foot of it, of my husbands, whom my father sent up, ordering them to go up for mountain-goats on that great mountain; when the people would get up to the top of the mountain, a thick fog would come, and that mountain also would shake. It did so on account of his supernatural power. Then the men would fall off and die." This said the princess to Asdi-wā'1.

38 Then Asdi-wā'1 laughed. "Don't be afraid, [but] I myself have also great supernatural power." Thus he said to his wife. "Take care of yourself!" said his wife again. "This is what my father always does whenever I get married." Then Asdi-wā'1 only laughed again.

39 Then on the next morning the chief spoke, and said to his son-in-law, "My dear, say that I wish my son-in-law to go up for the mountain-goats there in the woods, because I desire mountain-goat meat and mountain-goat tallow." Then the princess said to her husband, "Do not go there. You will make a mistake if you do." Then Asdi-wā'1 just laughed.

40 Then Asdi-wā'1 arose and took his quiver and his bow, his arrows, and his cane, and his lance, mat, basket, (and) hat. Then he put on his snowshoes, and went up the mountain. Verily, Asdi-wā'1 ran like a bird flying. When he reached the top of the great mountain, he put up his

cane, and he spread over it his rain-coat. He put his hat on it; he, however, got across the top of the mountain. 4/1 Then a thick fog came up on the one side of the great mountain. However, when he reached the back of the great mountain, the great mountain began to move, shaking itself much.

4/2 When the thick fog disappeared, the heavenly throng came out to watch what the one was doing who had gone up. The heavenly throng all came out. Those were the stars. Then all the stars were outside, and they saw where Asdi-wā'1 was standing on the side of the mountain. He wore his rain-coat and had on his hat. Then they thought that Asdi-wā'1 could not move: therefore all the stars shouted, saying, "Asdi-wā'1 cannot move, háu!" Thus they all said.

4/3 Then just one star said, "No," he said, "only his cane is standing there. It has on his rain-coat, and it has on his hat, but he has gone over the top of the mountain." All the stars, however, disbelieved him. (That was the star that we call "The Kite," for we give names to all kinds of stars. It does not often twinkle, as several other stars do.) Then said the Kite star, "Asdi-wā'1 has gone across." Thus he said when the others began to say, "He cannot move." We will stop here.

4/4 When Asdi-wā'1 went over the ridge, behold! he saw a large house standing there in the middle of the great plain on top of the mountain. Then he heard a great noise of drums and a great noise of shamans. Then he went very slowly towards the great house. He looked in. Behold! a shaman mountain-goat was dancing [floating]

around in a circle to see the future: therefore all the many mountain-goats had gone into the large house to hear what the shaman mountain-goat was going to say (about) what unfortunate event it was going to foresee. Then it ran around the fire [in the house] which was made to burn in the house, and all the many mountain-goats were beating time. One of them had a wooden drum in the corner.

4/5 When it was running around, it suddenly said, "Hi! I don't know why people disappear." When the shaman mountain-goat jumped over the great fire again, a little female lamb that followed behind the shaman mountain-goat also jumped over the fire; but all the mountain-goats beat time vigorously. Then they started their song. 4/6 Asdi-wā'1 was standing in the doorway, and he held his weapons ready. When the first song was ended, they began another song. Then the shaman mountain-goat said again, "Hi! the people vanish, hau!" When he jumped over the fire again, then the lamb also did so behind him.

"Smell of Asdi-wā'1 and smell of shamans, há!"

4/7 When the song said "Smell of Asdi-wā'1 smell of shamans!" the shaman mountain-goat jumped right over his head, and the little lamb jumped right over the head of Asdi-wā'1; but then Asdi-wā'1 clubbed all the mountain-goats. Not one was saved.

4/8 Then he cut them open [spread them] and took out the fat of the belly and of the kidneys. He killed [made] several hundred mountain-goats. After he had cut them open, he took all of the fat of the belly and of the kidneys and wrapped the fat of the belly around his lance. When it was full, he squeezed it [again], and he wrapped more belly-fat around it. He did so many times. Behold!

he finished all the belly-fat. Just one lance was filled with it.

47 Then he took his little basket and put in the kidney-fat. When it was full, he pressed it down. Then it was much, and he just pressed it down. Then again he finished all the large amount of kidney-fat of the mountain-goats. Then he took his lance, around which he had wrapped the belly-fat, and also his basket, and he put his quiver across the place in the woods where the mountain-goats just lay dead. Then he pushed them down, and there was a great slide of mountain-goats to the place all along the one side of the great mountain. Then Asdi-wā'1 ran down as before, like a bird flying. He used his snow-shoes. Verily, he flew where first the meat of the mountain-goats slid down.

50 While the stars were dumfounded, the Kite star was glad because he had returned. (Asdi-wā'1) went to his wife. He put up his lance and the basket behind his house. His wife was very glad when she saw him again.

51 Then the young man said to his wife, "My lance and my little basket are standing outside. They are full of fat." Then the chief sent out his companions to bring them in. Four men could not even move the lance and the little basket. They did not even move the lance and the little basket, and they could not even drag them along.

52 Then Asdi-wā'1 himself went out and took the lance and the little basket. He carried them in, one on each side. Then his father-in-law said to his companions, "Spread mats in the house!" They did so. Then Asdi-wā'1 shook the belly-fat from the lance, and threw it on the mats that had been spread out. Then one side of the house was very full of belly-fat which had been wrapped

around the lance. Then he also took the little basket and took out kidney-fat and threw it on the mats on the other side of the house. Then the other side of the house was also very full of kidney-fat when he had emptied the little basket. Then the house of his father-in-law was very full of tallow, and he gave it to his father-in-law. That was all to be his.

53 Then she loved her husband very much. Her love increased now. One morning his father-in-law said again, "Tell my son-in-law that I order him to draw water in the mountain. I want to drink it." It was this that the father-in-law Sun said to his son-in-law.

54 Then the wife of Asdi-wā'1 said to her husband, "Don't go there! You might die of it. Many were they who have drawn water. They tried it. Then they could not do it, for the living mountain closed and crushed them entirely to pieces in a little while." Thus said the woman to her husband. (The mountain) always closed because it was alive; therefore it did so. That was where the spring was in the mountain, it was way in. Then Asdi-wā'1 said, "Don't be afraid!" thus he said to his wife, "for I myself have also supernatural power." Thus said Asdi-wā'1 to his wife.

55 Then Asdi-wā'1 arose again, and requested the great slave of his father-in-law to point out to him where the spring was. That was where they went. Then the great slave spoke, when they were to go to the spring. "Didn't you sometimes get water in the mountain?" Then the great slave said, "No, but I know where the spring is." Then they continued to go.

56 Suddenly they arrived at the great cave where the spring was. Then he showed Asdi-wā'1 where the water

was flowing out. The great slave pointed [in] to the place where the spring was in the cave. Then the great cave closed again, and Asdi-wā'1 counted again how often the rock closed, when it slowly opened again, and when it did so again.

57 When Asdi-wā'1 counted, (he found that) it closed four times. Then Asdi-wā'1 said to his companion, "Go ahead! You go in first, and I will go in afterward." When the rock closed again suddenly, verily, he suddenly pushed in the great slave, when the rock closed; but then he was crushed. Then, however, Asdi-wā'1 counted again. He stood quite ready to draw water in his little basket. At the fourth time Asdi-wā'1 verily flew in. Then he drew the water in the spring of the mountain.

58 Then he returned and went to his house, and he told his father-in-law that his companion was crushed; that the rock had closed upon him. Then Asdi-wā'1 gave the basket (with the water) that he had drawn to his father-in-law. It was full of the water of the mountain that his father-in-law had ordered him to draw. Then he was suddenly much ashamed, because his supernatural power had been unfortunate and Asdi-wā'1 had won twice over his supernatural powers. Then (Asdi-wā'1) went to his wife, and his wife rejoiced much because he had come to her again.

59 His father-in-law, however, was very heavy at heart on account of what had happened, that his great slave was dead. That was why the chief did this. He took his net, and he opened the end of the fireplace at the door. That is what he opened, and that is where he put down his great net. Then he drew up the bones of the great slave who had died in the mountain. When all the bones had been drawn up, he put them down carefully on a great board. Then the chief called towards the fire the

wife of Asdi-wā'1, and the young woman stepped over the bones of the great slave of her father. Then the great slave arose again suddenly, and he was alive again. Then she went again to her husband.

60 One morning the chief said again, "Tell my son-in-law that I order him to get fire-wood." Then the wife of Asdi-wā'1 said again, "Don't go, for many people were lost. As soon as the axe touches (the tree,) the bark falls down and falls on the people. Then it kills them." Thus said the young woman to her husband. Asdi-wā'1 only laughed again at what she said. "Don't be afraid! I have supernatural power myself."

61 Then he arose. Then he called the great slave to accompany him. When they were about to reach the place where the great tree stood, Asdi-wā'1 saw that the foot of the tree was full of bones. Then he questioned his companion. Then the slave said, "Maybe, I don't know." Then they continued really to go towards it; and when they reached it, Asdi-wā'1 looked up to the top of the great tree. Behold! the great one was leaning over to one side. Then he said to his companion, "You stand here, but I there." Then, when he was quite ready, he struck it; but the great tree fell and (broke into pieces) of the right length. Again it had fallen on the great slave, and the great one was dead.

62 Then Asdi-wā'1 returned and related that the tree had fallen on the great slave. Thus he said when he entered. Then the chief went to where the tree, his supernatural power, was standing. Behold! the great one was all broken into pieces of the right length, and his great slave was dead among the broken fire-wood. Then he picked out from among the fire-wood the bones of the great slave.

Then he again found them, and he put them well together as they had been before. Then the chief called the young woman to come out. Then the princess stepped four times over (the bones) and (the slave) was alive again. Then the chief put up again the great rotten tree and returned.

63 When, however, Asdi-wā'1 lay down with his wife, she said to him, "Only one (thing) is left with which my father is going to try you. That is his very last supernatural power. He will bake you in his fire, and will put you in the fire on stones when they are hot, and place you on them." Then Asdi-wā'1 did not say anything, and cried the whole length of the night.

64 Very early in the morning the chief ordered his companions to make a fire. He made them heat stones. Then his companions did so. When they had finished making the great fire, they went out to get stones and put them on the fire. After a little while the stones were red-hot.

65 Then the chief said to the young woman, "My dear, order your husband to go to the fire, the stones are hot. I have heated the stones that he may lie down. That is why I have really heated the stones, that I may cook him."

66 Then the princess spoke strongly to her husband. "Don't do it." Thus she said to her husband. "I don't want you to die, for I really love you." Then the chief spoke again. "Order my son-in-law to go to the fire while the stones are hot." But the wife of Asdi-wā'1 would not permit it. She really held him around the waist, and she would not permit her father to bake her husband. Therefore she held him.

67 Then the chief spoke again and called his son-in-law

to the fire. Then Asdi-wā'1 arose and went away from his wife. First he went out of the house for a while. While he was walking about behind the house of his father-in-law, he went into the woods. Behold! Asdi-wā'1's father, Hatslenā's, came to him.

68 Then Father Hatslenā's asked him, "Why do you cry, child?" Thus said Father Hatslenā's to him. Then Asdi-wā'1 spoke to his father. "My father-in-law tries everything to kill me." Thus said Asdi-wā'1 to his father. "Now he has again finished heating the stones to bake me in his fire. Therefore I have been crying all night until now. This time I cannot be saved." That is what he said to Father Hatslenā's. (SUN)

69 Then his father said to him, "Why do you cry? Don't, don't be afraid!" Thus said his father to him. Then he gave a little broken piece of ice to his son, and he instructed him, "When you enter, go right into his oven. Then lie down in it and put this ice in your armpits on both sides." Thus he said.

70 Then he also took dried bones and gave them to him. "When you feel cold on the hot stones, shove the bones out on top of the oven. Then they will think that you are done, when they see your bones sticking out." Then, when he finished speaking, he left.

71 Then Asdi-wā'1 entered and wrapped his blanket around himself. Then he lay down in the oven, and the chief said to his companions, "Cover him over." Then they did so. Then he made the fire burn on top. After some time the companions of the chief saw the bones sticking out.

72 Then the great chief was glad, and said, "Shame! you have greater supernatural power than I, miserable little slave, that one!" When the wife of Asdi-wā'1 heard her father speak and deride her husband, she wept bitterly. Then the chief said, "You may take him out of the fire." Then his companions took him out of the fire.

73 When they had removed the hot ashes, Asdi-wā'1 arose from the hot stones and shook the ashes off from his blanket. Then he went along to his wife, who was crying bitterly. Then he embraced her. Then his wife was very glad because her husband got through all the difficulties.

74 When the companions of his father-in-law looked down [in] to where Asdi-wā'1 had lain, all the stones were full of ice. Then they were much astonished when they saw the ice on the stones.

75 The chief said to his companions, "My son-in-law shall go to the fire. Make him sit in the rear of the house." Then Asdi-wā'1 went to the fire and sat down with his wife in the rear of the house. Then the chief said, "Indeed, you have really greater supernatural power than I, son-in-law." Thus said the chief, who is the Sun, to his son-in-law. Now he liked his son-in-law much, and he respected him.

76 Then he loved Asdi-wā'1 much. For some time he staid with his wife in the house of the chief, and the whole tribe of his father-in-law loved him because he had really supernatural power, and he had greater supernatural power than their master. Therefore all the stars loved Asdi-wā'1.

77 Then one day again Asdi-wā'1 was homesick for those whom he had left behind on our world. Then he was downhearted and thought how it was. Then he told his wife. After some time the chief saw how his son-in-law was, that he was heavy at heart. Therefore he questioned him. Then the young woman told him that her husband was homesick; and the chief said, "The place you left behind is not far, son-in-law. You shall go there." Thus he said.

78 Then the chief showed him the names of the stars and told them to him; those were the Kite and the Dipper and the Halibut-Fishing-Line and the Stern-Board-in-the-Canoe and the Old-Bark-Box; and the young woman was Evening-Star. She was the wife of Asdi-wā'1.

79 When the chief had finished showing them to him, he spoke to the young woman. "O child! show your husband the way to follow, that he may find quickly those whom he left behind." Then the princess arose and accompanied her husband. When he came to the edge of the prairie with his young wife, the woman took along four little baskets, — one basket full of mountain-goat meat, and another one full of belly-fat, and another one full of fresh salmon-berries; and the fourth one she carried as a bucket. That was when they reached the edge of the prairie.

80 Then the young woman said to her husband, "When we slide down, follow behind me." Thus she said to her husband. Then she went down on the rays [feet] of the sun, and the man followed right behind his wife. Then they suddenly arrived behind the house in which the mother of Asdi-wā'1 was living. It was winter again, and the people were starving again. Then they entered the house, and his mother was glad when she saw him, because she had thought that Asdi-wā'1, who was her child, was dead.

Behold! he came back with a nice wife. Therefore his mother was glad. Therefore she gave a potlatch again, and she named him with a chief's name, Potlatch-Giver [Waxayé'k], for he was to be one to give potlatches; and they staid there for a while.

81 And every morning and evening the princess sent her husband again, and ordered him to draw fresh water for her to drink. Every time she put a plume between her ear (and her head); and as soon as her husband entered with his water, she put the plume in and took it away from where she had put it on between her ear (and her head); and before she would drink she would do so for a while. Then she looked (to see) if the water was clear. That was how she knew if her husband continued to love her. For a while they staid that way.

82 For a good while he did so. Once, when the sun [day] went down, the woman sent her husband again and ordered him to draw water: therefore the man took a little basket. When Potlatch-Giver came near to where the water was flowing that he was going to draw, behold! a [little] pretty young woman saw him approaching. She was sitting on the edge of the drinking-place. Then she smiled at the man. Then the man went across to her and embraced her. After he had done so, he washed the inside of the little basket and drew water. Then he returned, and placed the vessel with water before his wife.

83 Then she took off again the plume which was standing up, and she put it again into the bucket of her husband. Then the plume was full of something like the fluid slime of frogs. Then she struck her husband right in the face with the plume, which was all full of dirty stuff. Then she arose suddenly, being very angry. Her husband followed her out of the house. "Go back! Go to the

one whom you love, whom you embrace." Thus she said. Then she went up again on the rays [feet] of the sun, and her husband went with her. Then she said again to her husband, "Go back, lest I look back upon you!"

84 Potlatch-Giver did not mind what his wife said to him, because he desired to take back his wife to his house. He followed his wife, crying. Then she said again, "Go back, lest I look back upon you!" Then both went up along the rays [feet] of the sun. The woman went first. While the man was still going up, the woman looked back when she arrived on top of the ladder that led up. Then he sank, and was entirely gone.

85 Then, however, the princess went on crying. She entered the house of her father. She went in crying. Therefore her father asked her, "My dear, why do you cry?" Thus said the chief. Then she told her father that she had looked back on her husband, and that he was dead. Thus said the princess to her father. Therefore the chief rebuked the young woman, and said, "Why were you angry, and why did you do so to my son-in-law?"

86 He at once took his net, which was hanging up in the house, and opened the front end of the fire to haul up his bones. He put down (the net) where it was open (inside downward). Then he hauled up the bones with all the flesh on them. He put it down again. He did so four times, then all the bones and all the flesh had been taken up. Then he put them to rights; and he swung the great plume four times over the place where the dead body of his son-in-law lay, — that plume which the daughter of the chief was wearing on her head. Then the son-in-law of the chief was alive again, and

Kelypso

Not yet full
Wan-Hoed
Mother + wife
on father's
hand

Indifferent male

they were of good heart. Then Potlatch-Giver loved his wife again, and the woman did the same to him.

87 They staid there for some time; then the man became homesick again for those whom he had left behind, therefore he cried. Therefore the father of the young woman inquired why his son-in-law was crying. "He says he is homesick for those whom he has left behind," said she to her father. One day they arose again, and bade farewell [for a while about good heart] to their father-in-law, intending to leave in time. Then they went down again on the rays [feet] of the sun. They arrived again behind the houses. Then the woman embraced her husband at once, and she kissed him, and for a while they were happy. After she had done so, they parted, and she suddenly disappeared, and he did not see her again. He, however, entered at his mother's. Behold! [but] his mother was dead, she had died before he returned. Then Potlatch-Giver continued to go down Skeena River.

88 He came out at a camp, a town of the Tsimshian, G-inaxang-i'get. When he came out of the woods, he met a noble-woman behind the houses. At once she smiled at him, therefore Potlatch-Giver went to her. He questioned her, and therefore she told him, "I am the chief's daughter. He is the master of the town. I have four brothers." Then Potlatch-Giver said, "Do you agree to marry me?"

89 Then the princess agreed; and therefore she asked him, "Where do you come from?" Then he explained to her: "First my name was Asdi-wā'1; now I have the new name Potlatch Giver." Thus he said to the noble-woman. Therefore she loved him very much. She said to him,

"Marry me now," for she had long ago heard people mention [say] the name of Asdi-wā'1; therefore the woman was very glad to be his wife. When the day went down, he accompanied the woman down (to the village). They staid in (the house) on the platform of the princess.

90 When morning came, the chief knew that his daughter was staying with some one until the morning. Therefore he said, "My dear, who is with you?" Thus he said to his daughter. Therefore the woman said, "It is Asdi-wā'1, who is Potlatch-Giver, who has married me." Thus she said to her father. Then the chief said, "My dear, accompany my son-in-law to the fire." Then the woman went to the fire with her husband, and they sat down at one side of the fire with all his brothers-in-law. Then they were [together] good at heart, the son-in-law and all his little brothers-in-law. They went together into the house, and they were happy.

91 They had not been married long when the people broke up to move. When they moved, he gathered all his little brothers-in-law, and said, "Come, let us go hunt mountain-goats [enjoy the mountain]! We have no meat."

92 Early in the morning they arose. They went up; and when they reached the crest of the mountain, behold! the mountain-goats were like fly-blows over one side of the mountain. Then Potlatch-Giver put on his snowshoes, took his lance and his bow and his arrows, and ran and speared the mountain-goats, and he hit others with his arrows. He killed all of them. Then he let them slide down towards his brothers-in-law. Then he divided them among his brothers-in-law, but he also took a few himself to give them to his father-in-law. Then they carried down the meat and the fat, and they finished (carrying) down all the meat.

93 Then they started to move, to go to Metlakahla. When they moved, the princess was with child. Then the people started again to move to Nass River. Therefore one day all the Tsimshian started to move. The little brothers-in-law went also aboard, but they left their father behind at Metlakahla. All the little brothers-in-law had each his own canoe when they moved. The eldest one had Potlatch-Giver aboard. They all went together. The woman, however, loved her husband dearly. They came from Metlakahla, and camped at the town Kse-má'ksen. They camped for a little while there, because they had a head wind. Therefore they could not move their camp at once.

94 When they were sitting around the fire late at night in their house, cutting fish, they talked about what the sea-hunters were doing and what the mountain-hunters were doing. Therefore Potlatch-Giver said, "I think the mountain-hunter, however, is better than the sea-hunter." Then his little brothers-in-law derided him. Therefore one of them said, "Let us hunters go out to-morrow, that we may see who is best."

95 When morning began to appear, they launched their canoes to go out hunting on the water, and they went seaward together in one canoe. Then Potlatch-Giver, on his part, went up the mountain on his snowshoes. He held his lance and his bow and his arrows. He found two bear-dens. Then he made a smoke in the bear-den. When the bears smelled the smoke, they came out, and he killed them while they were coming. Then he went to another bear-den and made smoke in it. Behold! two of them came out again, and he killed all of them while they were coming out. He killed four, in all. Then he carried them down, those which were fat bears; and he

left some behind. Therefore he carried them down until night [down, enjoying the night].

96 He came out of the woods at their camp. Behold! there was nobody there, because his little brothers-in-law were much ashamed because they came home empty-handed [even without a little foam]. They, on their part, had killed little when out hunting in their canoe. Therefore they were angry, and therefore they left him. Then Potlatch-Giver was heavy at heart. Therefore he was ... sitting up at the foot of a tree and was crying. He felt cold and was hungry, and his beloved wife was gone again. He sat up all night.

97 When it was morning, a canoe came to where he was sitting at the empty camp. People who were moving came from G-ltxá'a. They were also really going to Nass River for the olachen-run. Then they camped at the empty camp. When they started a fire, Potlatch-Giver went towards them, and said, "May I come in to you for a while?" Then they assented.

98 These were also four brothers, and among them was one little sister. Then Potlatch-Giver told them what had happened to him. Then they pitied him, when they heard what he said. They placed their little sister (near him), that he should marry her. Then Potlatch-Giver told them where his game was. "I killed four bears yesterday. They are there." Therefore they arose and went there; and they came to the place where the bears were. Then they were glad at heart. Therefore the next day they moved again; and they were happy, going up the river.

99 They steered towards Nass River, and in the evening they camped at Olachen Place. However, the Tsimshian

were hungry again. They were starving. Then they heard the news that the G-łtxā'la were camping at their olachen-fishing camp. Then they went to those who, it was said, had salmon in their canoes, and fresh meat. Therefore they came to buy meat, and the little brothers-in-law sold the meat.

100 Then Potlatch-Giver went up again into the woods, and he killed two bears. He gave one to the eldest one, and distributed one among the three (other) brothers-in-law. Next morning he went again and killed two grizzly bears. Then he invited to a feast all the chiefs of the Tsimshian. Those are the ones whom he invited in, and whom he feasted with the meat of the bears and of the large grizzly bears. Then he made known his chief's name to all the people. Therefore the people knew his name.

101 They camped for a good while at Nass River. Behold! at once they tried out the olachen-oil; and when they finished what they had been working at, they all returned down the river and started to go to their own towns, all the Tsimshian; and they also returned to their own town at Metlakahla; and the G-łtxā'la also did the same: they started to their own town at Lax-ala'n. Then Potlatch-Giver went out to sea aboard (the canoe) of his little brothers-in-law to those whom they had left behind.

102 He was there for some time; and behold! Potlatch-Giver's wealth increased among the G-łtxā'la, although they were a strange tribe. Then his fame spread among all the camps, because he was a great hunter. That was his fame among the people. He was very rich in the strange country. Then the child of Potlatch-Giver was born, a little boy.

103 When it was mid-winter, they piled up a fire, and his little brothers-in-law sat around it, talking about the diff-

culties of the sea-lion hunters in going up the rocks. It is very difficult on account of the great waves going seaward. While they were speaking about this, Chief Potlatch-Giver said, "My dear, maybe I have to put on only my snowshoes at (the place) you are talking about. I'll put on my snowshoes, and I'll run up the rocks you are talking about." Therefore all his little brothers-in-law said together, "Oh, go aboard with us, and to-morrow we will see how you go up the sea-lion rock." He agreed.

104 Early, when morning came, the little brothers-in-law arose and started in their four canoes. Potlatch-Giver was aboard with the eldest one. That was the one who desired him very much to be in his canoe. They started out together, and steered for the sea-lion rock. It was way out to sea. They came right to the rock where the sea-lions were. When the sun was right in the middle of the sky, the rock was there distinctly in the distance. Then they paddled as strong as possible [emptied out paddling]; and when they were near the rock, behold! it was full of sea-lions.

105 Then Potlatch-Giver stood up in the bow of the canoe of his brother-in-law, ready to jump, and he had all his hunting-clothes on. He wore his snowshoes and held his lance and his bow, and he wore on both sides around his neck two quivers. He had his blanket around his shoulders. Then he stood ready. When the canoe went up with the wave, and came near, he jumped out of the canoe. He flew up the rock, and he finished all [around] his quivers shooting the sea-lions, and he speared several sea-lions. He had killed all the sea-lions. Several jumped down with the arrows and rushed into the water.

106 After he had done so, he went about to where the canoes of his little brothers-in-law were. Behold! how-

ever, the one aboard of which he had been had started ashore and left him on the big rock, because the eldest one was much ashamed; but three were floating about, waiting for him. Then Potlatch-Giver stood on the edge of the rock and did not say anything. All his three brothers-in-law said that he should come aboard. He said softly, "Go ashore and let me stay here!"

107 Then the one next to the eldest left him and went ashore, and two canoes were left waiting. After a little while, the next one went away; but his youngest brother-in-law was not in a hurry to leave him, and drifted about near by. He waited a long time, until the sun was about to set [go in]. He desired to take him aboard. Then he said, "My dear, do go ashore!" Thus he said to the one who was waiting. "I know that your heart lies rightly towards me, that you love me; but your eldest brother has really left me."

108 Then the youngest one only cried, and he left him, slowly going towards the shore. Then he staid all alone on the rock way out to sea. He had no fire to keep him warm. He had nothing to eat. He sat up all night. When morning came, he arose. Then he pulled out his arrows, which were in the sea-lions, and he filled one of his quivers. When night came again, he lay down and slept.

109 At midnight a wind arose; and as morning came, a strong gale arose and blew against the great rock. The waves dashed over the sea-lion rock, and the top was covered with foam. Then Potlatch-Giver put up his lance on the rock, and at the very top he put on to it his bow and all his arrows, and he placed one arrow across the top. Then his father, the bird, came and gave him his blanket. Therefore he sat on the top of the lance and on what he had put end to end on it. That is what he

sat on. When a great calm suddenly came, he again took off his hunting-tools. For two nights and two days the gale was blowing.

110 Now it was very calm, and the foam was gone. When the sun rose [touched outward], Potlatch-Giver lay down, for he was tired. While he was sleeping, a person poked him, and said, "My grandfather invites you in." Thus he heard some one say. Therefore he arose and looked about. No, he did not see anything, only the great surface of the rock, and again the surface of the rock. He lay down again, and thought he had dreamed.

111 He slept again, and again he heard something coming; and it poked him, and said again, "My grandfather invites you in." Thus it said. Then he suddenly took off [struck over] his blanket and looked about where he was lying. He did not see anything, and he lay down again, doing so the third time. Then he made a hole through his mink blanket and looked through it, and he wrapped his blanket around his face. Then he looked through at the place where he had made the hole. Then he waited until the one came who had poked him.

112 It happened again. Behold! a little mouse came towards the place where Potlatch-Giver was lying. It poked him, and said, "My grandfather invites you in." Thus said the little Mouse. Then it went away under (ground) at the base of a bunch of grass there. Therefore he arose and went to where the bunch of grass was, and pulled it out. Behold! the top of a ladder stretched down in (the ground). Then all the people who were in the house said, "Oh, now he has entered!" Then they spread out mats for him to sit down on one side of the house close to the fire. He went down into the house on the ladder.

113 As soon as he sat down where they made him sit, the

Mouse-Woman came to him, and asked him, "My dear, don't you know who does this to you?" Thus said the Mouse-Woman to him, questioning him; therefore he said, "No." That was why she said again, "Oh, my dear! take off your ear-ornaments and throw them into the fire, because I want to take them." Then he did what the Mouse-Woman said.

114 Then Potlatch-Giver looked about around in the house. Behold! his arrows were sticking [across] in the great house. Then the Mouse-Woman said again, "This is the town of the sea-lions, and this is the house of the chief. Those are your arrows which stick [stand] about in all people. Really this happened to the whole town. They are suffering [lost] on account of your arrows. They say that they really die of an epidemic."

115 Then Potlatch-Giver heard the people in the house groaning. Therefore Potlatch-Giver questioned a slave of the chief who served food. When he had finished eating, he told them that he knew how to cure the epidemic that they [you] had. Thus he said. Then all the sea-lions were good at heart on account of what they heard, what Potlatch-Giver said, that he could cure the epidemic.

116 Then Potlatch-Giver began first with the chief and pulled out his arrow. When he got it out, he was saved from his sickness. Then he went about in the house among the people, and pulled out his arrows; and really all the people [every one] were saved from the epidemic. Then all the sea-lions loved Potlatch-Giver because he had saved them from the epidemic. He staid for some time in the house of the sea-lions. Now we will go no further with what Potlatch-Giver did.

117 As soon as the great storm subsided, the four brothers-in-law desired to visit the rock to see whether their brother-in-law was dead or alive. Therefore one-morning they arose and went to the rock. They stood on it, but they did not find him. Therefore they thought that the waves had knocked him off, when the great waves went along all day during the great storm. Then they returned to the shore. The wife of Potlatch-Giver cried all the time because her husband was dead. Every morning she carried her child on her back and went with it into the woods, crying all day long. And when it was really dark, she entered again.

118 Now we will return again to Potlatch-Giver. The love of the master of the sea-lions and of his whole tribe increased very much. One day Potlatch-Giver was homesick for his wife and child. Therefore he told the master of the sea-lions. Therefore the chief said to his attendants, "Go and say that I want to borrow the canoe of Self-Stomach (All-Stomach)." Thus said the chief to his attendants. Then they left. When they came (back), they said to the chief, "He says the canoe that you want to borrow is cracked."

119 Then he said again, "Go and tell Self-like-Sea-Lion that I want to borrow his canoe." They went again; and when they came again, they said, "O chief! the canoe that you want to borrow is also cracked." The arrows of Potlatch-Giver stuck in the stomachs of the sea-lions.

120 Therefore the chief said, to his attendants, "Take my own canoe to the fire. I will loan it to my son, and also my ballast." Then the attendants of the chief did so. His attendants took down a great sea-lion's stomach

and two loads of ballast. Then he advised Potlatch-Giver, "Go into this great stomach; and when the ballast is in it, then tie it up yourself, when you have gone in. When the wind sets you afloat, then say, 'Blow me ashore, west wind!' Thus you shall say. When you feel that you reach the shore, then you will hear the noise when the waves strike the shore of the water. The wind will blow you ashore on a sandy beach. When you feel that you are left on the dry (ground), untie what has been tied across. Go out and tie it up again. Then set it afloat again, and say again, '(East wind,) drive it out to sea.' Thus you shall say." Then the chief stopped speaking to Potlatch-Giver.

/21/ Then Potlatch-Giver entered the great stomach, and he himself tied it up. Then the companions of the chief took the great stomach and set it afloat. Then Potlatch-Giver said what he had been told: "(West wind,) drive it ashore." Thus he said. "Only (west wind) drive it ashore." Thus he said to the great stomach. When he felt that the wind had blown it ashore inland, he heard the waves striking the sand on the shore of the water. Then he felt that he was left on the dry (ground). Then he untied what had been tied across, and he went out. He tied it up again [around], and he set it afloat again. Then it stood out seaward from the sandy beach, and he said, "(East wind,) drive it seaward." Thus he said. Then, however, there was a little wind seaward. When it stood out to sea, behold! it went away from him.

/22/ Then he went inland. While he was there among the trees, crying and weeping were in his ears. He heard also a child crying. Therefore he went slowly, and went near it. Behold! his wife was sitting there crying. He sat down near her, embraced her, and said, "Do not cry,

I am still alive! Did you not keep my tool-box?" — "Yes," said his wife. "Then bring up my box with my adze and my hammer."

/23/ When it was going to be evening, the woman went down and entered [near] (the house of) her youngest brother. Very early in the morning she arose. Then she took along her husband's tools, the hammer and adze. Therefore her brother asked her, "What are you going to do?" Therefore she told him that she was going to burn them. Then she went out and went up inland.

/24/ She came to her husband again. Therefore he asked his wife, "Have those who are your brothers looked after you well?" Thus he said. Therefore the woman said, "No, only the youngest one sympathizes with me; but his elder brother hates him because he loves me." Then they went way up inland, and they came to the shore of a lake. There they camped, and he made a fire.

/25/ Then he said to his wife, "Go down for food." Then the woman went down, and she came up with much food. Then Potlatch-Giver chopped down a cedar-tree, and he worked and made a killer-whale, because he was an expert worker at carving. Then he began to work, and made (another) killer-whale. When he had finished, he rubbed charcoal on the backs of the killer-whales that he had made out of red cedar, making them black. Then he rubbed lime over the bellies of the killer-whales that he had made. Then he took them down into the lake, and the killer-whales which he had made began to float. He launched them on the lake and put his hands on each one. Then they began to swim: and suddenly the killer-whales began to move. They went and dived in the lake.

Suddenly, after a while, they came up again to blow. They turned over, and their bellies were on top; they drifted and were dead.

126 Then Potlatch-Giver went out towards the water and took them ashore, and chopped them to pieces and burned them. He tried [went to the end with] all kinds of trees. The wife of Potlatch-Giver, however, did this. Once when she went up, she told her husband that all his brothers-in-law were going out to sea again to go to the sea-lion rock on the day after the following day. Thus she said to her husband.

127 At last now he cut down a great yellow cedar and began to work on it, making killer-whales. When he had finished them, he blackened the back of each and put lime on the belly of each; and (his wife) did not stop for a long time putting food and fat and tobacco and down of birds and red ochre into the fire as a sacrifice, that her husband might succeed; that is why she sacrificed to the supernatural beings.

128 Then he took down again the killer-whales which he had made, and set them adrift, and he put his hands on each of them. Then they began to swim again, and the two killer-whales moved at once. They dived. They spouted and blew. They spouted and blew again. Then they spouted and blew again, and they swam about in the lake and spouted about. After a while, Potlatch-Giver went down, stood near the water on the shore of the lake, and whistled. Then the killer-whales came ashore to him, and he took them up ashore.

129 The next day the brothers-in-law took their canoes down to go to the rock. Then Potlatch-Giver took down the two killer-whales that he had made, and set them adrift in the sea. First he put his hands on them; and

after a while he gave them advice, saying, 'When you see my eldest brother-in-law, upset (his canoe) near [around] the rocks. And the next one, when he is a little nearer shore after leaving the rock, upset him also. And the next one, when his canoe is well towards shore, then go and upset him. And the youngest one, when he really has reached the shore of the water, then go upset him.' After he had given advice to them, he let them go. Then they also went out to the brothers.

130 When they had caught the right number of sea-lions, they returned to the shore very good at heart because they had good luck, therefore they were happy. Behold! large sea-lions pierced the canoe of the eldest brother with their fins. Therefore it upset. His canoe split entirely, and all were drowned. The other three canoes, however, paddled and made for the shore. When they were some distance from the rock, the two killer-whales came again to the three canoes.

131 Then they pierced the canoe of the next eldest brother with their fins and broke it up, and they all were drowned. Then they paddled as hard as possible for the shore. When they were a short distance from the shore of the water, the two killer-whales came again and pierced the canoe of the next eldest one with their fins, and they broke his also. Their companions came towards them and took them aboard the canoe of the youngest brother. It was he who took them aboard.

132 Then the (people in the) canoe of the youngest brother went ashore as quickly as possible. Then they came again, and they pierced his canoe with their fins, and broke it near the shore, and they all got ashore. Then they were all heavy at heart because the eldest ones were

drowned. Then Potlatch-Giver went down, coming from the lake, and staid with the youngest brother-in-law for some time.

133 After one year, one day he wished to return to those whom he had left behind on the Skeena River. Therefore he started, and left his wife and his child. He was alone in his canoe. He steered for a town G'lnadā's; that was where he staid for a while. There he made again a great potlatch. Then he took again a chief's name. Stone-Slinger (Da-huk-dza'n)¹ was his new name.

134 After he had given his potlatch, his eldest son by his first wife came. He was a young man and a very great hunter. He asked for the bow and the arrows of his father. Therefore Stone-Slinger gave them to him, and the boy also gave a little dog to his father. Then they parted. The boy was an expert hunter.

135 When it was fall again, Stone-Slinger arose and went up to the lake of G'lnadā's to hunt mountain-goats. When he got up to the lake, behold! mountain-goats were all about like grubs on one side of the mountain. Then he took the little dog which his son had given to him, and his lance, and he went up the mountain, and he stabbed the mountain-goats. At last he let the mountain-goats slide down.

136 After a short while, he remembered that he had forgotten his snowshoes in his house; then he could not move on the great slippery mountain, for he had forgotten his snowshoes, which he always used in difficulties; for

with these snowshoes he succeeded in all difficulties, wherever it might be. Therefore what could he use now? He only carried his dog about which his son had given to him. Therefore he always stood there. Where might he go now? He could not go up, he could not go down, he could not go to either side.

137 After a little while, his father, Hū't, came. It was he who went away with him to his own home, but his body staid behind and became stone; also the little dog and the lance, all became stone; and even now they stand there on the very top of the great mountain at the lake of G'lnadā's; and the whole number of generations of people have seen him standing there on the mountain. He and his dog and his lance are stone. This is the end.

¹ Compare Hax-dza'n ("Evealing shy") in the Nisga' dialect (Boas, *Tsimshian Texts*, Bulletin 27, Bureau of American Ethnology, p. 193).

ASI-HWŪ'Ū

(Told by CHIEF XUMSINAB)

A long time ago the people of Lax-q'al-tsa'p and those of G'itwunk-s'lk were starving. There were two sisters living in these towns. When the provisions were almost exhausted, the sister living in Lax-q'al-tsa'p thought that she would try to reach her sister who lived in G'itwunk-s'lk. She started and went up the valley. After some time she saw a woman approaching. When she came near, she recognized her sister. She knew at once that the people of G'itwunk-s'lk were starving also. The sisters met and sat down and cried. Since that time this place has been called Hwŭl-lē-ne-hw'ŭ'da (Where-they-met each-other). The sister who had gone up the river had only a few haw berries, and the other had only a small piece of spawn about as long as her finger. They divided and ate.

In the evening they made a small hut of branches and lighted a fire. The sister who had come from G'itwunk-s'lk had a daughter whom she had taken along. They lay down to sleep. About midnight all of a sudden a man appeared and lay down next the younger sister, who was unmarried. He asked her, "Is it true that all your friends are starving?" She said, "There were no provisions in our village, and so I went to see my sister." The man continued, "Stay here. I will make a fish weir for you." His name was Hō'uX (Good-luck). He was a supernatural being. Early in the morning he rose and made a weir of small sticks and twigs, and soon it was full of trout. He took them out of the weir and the women roasted them. Then he went hunting, and in the afternoon he came back, bringing fire porcupines. Then the sisters were glad. On the following day he went hunting again, and brought back a mountain goat. The sisters had made a basket of spruce roots in which they boiled the meat. On the next day he went hunting again and caught a large bear, the fat of which was about as thick as a man's hand is wide. On the fourth day he returned early in the morning, bringing a highborn sheep. He told the sisters that he had killed ten sheep, and asked them to carry the meat home. The house was now full of meat and fish, because the trap was full every morning.

Soon the woman was with child, and she gave birth to a boy. When the boy was able to walk, his father made snowshoes for him and sent him up the mountains to look for bears. The boy came back in the evening, but he had not killed anything. His father asked him, "Did you not see a bear?" The boy had not seen any. Then his father demanded to see his snowshoes. He examined them and found that he had made a mistake in making them. He made a new pair and sent the boy off again. Soon he returned, bringing a piece of bear

meat. He told his father that a bear which he had killed was lying on the mountains. Then his father put on his snowshoes and brought the bear home. On the following day the father went out hunting. Soon he returned, bringing two mountain goats, and told his son that there was a flock of goats on the other side of the mountains. The father sent him after them. Then his mother said, "Now we have a name for our son. We will call him Asi-hwŭ'Ū. That means Going-across-the-mountains."

Before the boy left, the father made a new pair of snowshoes for him, and said to him, "With these snowshoes you can climb mountains, however steep they may be. Whenever you come to a difficult place, put on these snowshoes." Then he took a bag made of cedar bark from under his arm. He opened it and took out two tiny dogs, one of which was spotted, the other one red. He put them on the snow and struck them, saying at the same time, "Red, red, red," to one, and, "Spotted, spotted, spotted," to the other. At once they became large dogs. Then he struck them again, and they became small again. He told the boy to take the dogs out of the bag whenever he should see any goats, to make them large, and to command the one to go up the mountains on the right-hand side, and the other to go up on the left-hand side. Then they would run up, barking, and frighten the goats so that they would fall down. Furthermore, he cut a pole for his son, with a goat horn attached to one end, which he was to use in climbing the mountains. He said, "If you strike the rock with the horn, there will be a hole." The other end of the pole was provided with a sharp black bone point. The boy, after having received these gifts, left his parents.

Once upon a time the young man fell in with a powerful man whose name was Wud'ax-mexmā'ex (Large-ears). This man asked him, "What weapons do you use for killing game?" The boy replied, "I do not use any weapon. I run after them, and they fall down. What kind of weapon do you use for killing game?" "I do not use any weapon. I have supernatural powers." Asi-hwŭ'Ū was desirous to know how Large-ears killed his game. They went a short distance together, and came to a place where there were many goats. The youth said, "Let me see how you kill goats." Large-ears took a pair of long mittens from under his blanket. He put them on and clapped his hands. At once all the goats fell down the steep sides of the mountains. Then Large-ears said, "Now, let me see how you kill mountain goats." Asi-hwŭ'Ū pulled his bag from under his blanket, took the dogs out, and said, "Red, red, red! Spotted, spotted, spotted!" Then the dogs grew large—one went to the right, and the other to the left—and they began to bark. The goats fell down at once.

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He resolved to take revenge. Therefore he carved two killer-whales out of red cedar. He put them into the water. They swam a short distance, but then they became logs, turned over, and drifted about. He called them back, and carved two new ones of yellow cedar. They swam a little longer than the first ones, but then they also became logs, turned over, and drifted about. He called them back and burnt them. Then he carved two new ones of yew wood. They became real killer-whales, who swam, blowing and snorting. They did not turn into wood again. Then he called them back and said to them, "The men who have deserted me will go out sealion hunting to-morrow. As soon as they go out I shall put you into the water. Go and break their canoes." On the following morning, when he saw his enemies coming, he put the whales into the water, and they broke the canoes. Asi-hwi'l went back to his wife and stayed with her.

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he was eating he said to her: 'I still have something important to say to you. When your son Chou Ch'eng comes home, tell him to return to the town and buy some sheets of paper and some flour, prepare some paste, and then stick some straw and the paper together and make a boat. When the eyes of the two lions in front of the big temple in the village become red, you must both get into the boat, because the land here will disappear and the town will be covered by a large lake. But remember this: if you see sparrows, ants, or snakes swimming in the water, you may save them; men or wolves, however, you must on no account assist. Do you understand?' Then he went away.

The woman looked up at the sun, and calculating from its place in the sky that her son would soon return, she went into the house, poured the rest of the rice into a bowl, and then went out again to watch for his coming. As there was no sign of him, she went in again and tidied up the clothes that she had mended, and then when he still did not come, she went and stood at the door.

The sun was slowly sinking behind the hills in the west. The birds, who had already retired to their nests, were singing their bedtime songs. She became quite tired from standing by the door, and was worried and anxious about her son. Only when it was almost dark did she see him coming, and she felt as if a load had been lifted off her heart. She saw that he had a bag on his stick and was pleased that he was bringing the rice. 'Hurry up!' she called out. 'Why are you so late to-day? After dinner I have some news for you.' 'I have already eaten,' answered the son. 'As I was coming home from the hills to-day, I met an old man who wanted to buy all my wood. He didn't ask the price, but wanted me to carry it back to his house, which was over thirty li away. As I put down the load, I saw a delicious-looking meal standing on the table, which the old man invited me to partake of. At first I refused, but he insisted on

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IN a mountain village lived a woman and her son. She was more than fifty years old, and her son, Chou Ch'eng, exactly nineteen. They were very poor and earned their living by collecting firewood.

Every morning Chou Ch'eng hung his axe on his carrying pole and went into the mountains. By mid-day he had collected a large load of firewood, which he took into the town to sell. With the money he received he bought rice and went home, where his mother had dinner ready for him. He put down his stick, and while he ate the meal he told his mother all that had happened during the day. By the time he had finished it was nightfall and time to go to bed. The next morning he would go out for firewood as usual, and his mother cooked the rice bought the day before, ate some of it, and kept the rest for her son. In this manner the days went by.

One day Chou went to the hills as usual. His mother had finished dinner and was mending his clothes, when she heard the loud clang of a gong ceaselessly beating outside. Putting down the clothes, she went to the door to see what it was, and there she found an old beggar monk. She said to him: 'We are poor people and have no spare rice. You must go elsewhere.' 'Lord Buddha! I am so hungry!' said the monk. 'Please give me the remains of the rice in the pot.' The woman was frightened when she heard this, because the rice-pot was standing in the house and he could not know what was in it. Fearing he might be a saint, she said to him: 'The rice in the pot is really for my son. But if you are very hungry I will give you half of it. Please wait a moment.' She went back into the house, put half the rice into a bowl, and brought it out to the monk. While

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my eatings, and being very hungry, I did take some. Afterwards, I was afraid he would give me no money, but in the end he gave me twice as much as I ordinarily receive, and when I told him that I had to go into the town to buy rice, he suggested that I should buy a bushel from him, and gave me much more than usual,' and Chou Ch'eng pointed to his bag. While they were talking, they went into the house, and after putting down the bag, he asked his mother what had happened to her. She told him all about the beggar monk who had urged them to make a boat of straw and paper, but her son was sceptical and asked her: 'How can a paper ship carry people?' 'That's not our business,' replied the mother. 'This monk was really a saint, because otherwise how could he know you were called Chou Ch'eng and that there was still some rice in the pot?' Usually Chou agreed with his mother, but this evening he thought she was wrong.

Next morning, Chou went into the town to buy the things and then came home to stick the ship together. Meanwhile, his mother washed the rice and cooked one pot full, and then another to serve as provisions on the boat. By midday the boat was ready and Chou ran off to the temple to look at the lions' eyes, but seeing them as white as usual he went home. Then he went again, but still there was nothing to see. He returned again and again, until his mother said to him: 'It is now too late to-day for them to become red. Wait until to-morrow.'

During the night, neither could sleep long and they got up before the sun. Chou rubbed his eyes and ran off to the temple, while his mother packed the clothes and put them into the boat together with the rice, a pot, a bowl, a basin, and a sieve, not forgetting even the old bed.

Again and again the son went to the temple, but the eyes were still not red. In the evening, as he was running there again, people asked him why he continually went

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there, and Chou called out to them, as he hurried by, that he was going to see if the lions' eyes were red. Two young wags heard him say this, and thought to themselves: 'What a fool Chou is! How can the lions' eyes become red? Let us, though, paint them ourselves and see what he does then.'

When Chou Ch'eng came once more and saw that the eyes were red, he rushed home to tell his mother the news, helped her into the ship, and then went on board himself. Scarcely were they inside, when they heard an appalling crash, and on opening their eyes again, they saw nothing but water all round. Their craft, however, was floating on the water just like a real ship, perhaps even quieter. Only it had no rudder and went wherever it wished.

Chou was so horrified that he could barely utter a word. But his mother kept on murmuring: 'So many people have met their death! What a disaster! The saint told me that if we saw a sparrow, a snake or an ant swimming about, we could save them, but not a man nor a wolf.' Just as she spoke, a swarm of ants came by, and when they were near enough, she fished them out with the sieve. Then a snake appeared and Chou rescued it and put it in the boat. It was nearly evening, but although it was near autumn, it was not at all cold. So they sat in the boat and looked into the water and up at the sky. Then they saw a sparrow fly up and prepare to settle on the boat, but seeing people on board, it became frightened and flew up and down without daring to descend. Chou called out: 'Sparrow! come down and I will save you!' But the sparrow only flew up higher, on and on, until it became exhausted and fell into the sea. But it fell not far away, and Chou was able to reach it with his hand and fish it out.

Suddenly the ship began to shake, and Chou, looking round, saw a white wolf clutching on to the side and preparing to jump over. Chou wanted to knock it off and began to beat it, but the wolf kept on jumping up,

till at last his mother called out: 'Let it come in, my son. Poor wolf; after all, it is also a living thing.' Chou ceased to hit the wolf and it sprang into the boat. After a while, a man came swimming by, quite exhausted, and Chou asked his mother what he should do. 'Of course save him,' she said. 'As we have saved a wolf, we can't very well let a man drown.' The ship moved in the direction of the man, and Chou put out his arms and pulled him into the boat. He soon recovered enough to thank Chou for saving his life, and he asked his name and the name of his mother, saying at the same time that he was called Wu Yi, and that out of his family of five people, all except he, who could swim, had been drowned. 'Don't talk so much, Chou,' his mother called out. 'Give him an old coat to change into and then come and eat.' While they were eating, Wu Yi continued: 'I cannot thank you enough for rescuing me, and as a small recognition, I should like to call you "Elder brother," but I don't know if this idea would please you.' Before Chou had time to answer, his mother said: 'That is a good idea. As Chou is much younger than you, he must call you "Elder Brother."' So Wu Yi knelt down before the mother and Chou accepted him as his blood brother, and they found so many things to talk about that they quite forgot their desperate plight.

It had become dark, and on all sides the sea stretched out to the horizon. There was no wind, but the ship sailed along without the three people feeling any danger. Chou fed the animals they had saved, and then they went to bed. Next morning, when they woke up, the sun was high in the sky and the boat was lying on the shore. Chou jumped ashore and looked around, but there was no sign of men, nothing but mountains and hills. He fetched his mother, and Wu Yi helped him to take off their belongings. The animals ran off, but the wolf ran backwards and forwards, as if he wanted to remain with his rescuers.

They chose a nice spot on the island and built themselves a house of straw and stone to live in. They still had a little rice, so they did not suffer from hunger, and then Chou discovered that there was a town thirty miles away. He and Wu collected firewood, which they took into the town and sold, thereby gaining enough for their livelihood.

One day, when Chou had just felled a large tree, a thick black cloud came up from the north-west. Chou thought to himself: 'In fairy tales such black clouds are always evil spirits. I will give it a blow with my axe,' and as the cloud came roaring and blustering by, with all his might he hurled his axe into the air, and when it fell down again, it was covered with blood. The cloud sped away towards the south-east and Chou pursued it with his weapon. After chasing it for about five miles, he saw it disappear under a stone, which, he found on going nearer, was concealing something. With a great effort, he managed to lift it up, and underneath he saw a dark hole stretching into the earth. He carefully replaced the cover, and after marking the spot, took up his axe and returned to where he had left Wu Yi. 'I have been searching everywhere for you,' said Wu. 'Where have you been?' 'I was right about the dark wind cloud,' answered Chou. 'There was a spirit in it whom I wounded with my axe. Look! There is still some blood on it.' 'Oh, don't bother about that,' said Wu Yi. 'It is almost dark and we must be getting home. Mother will be waiting at the door.' Noticing that his brother was in an ill-humour, Chou said no more, but stuck his axe in his belt and took the load of wood. As it was already so late, they went straight home without going into the town. When they got near, Chou was surprised not to see his mother standing at the door, and when he looked closer he saw the wolf eating something. Yes, the wolf he had rescued from the water had killed and eaten his mother. With a roar, he raised

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his axe and dashed out the wolf's brains, but his mother was dead. They both wept. Wu Yi was the first to recover himself and say: 'Don't weep, brother. She is dead and all our tears won't bring her to life again. Let us carry her into the house, and to-morrow we can sell our wood and buy a coffin with the proceeds to bury her.' Chou wiped his eyes and they both carried the body into the house. They began to weep again, and went to bed without eating anything.

The next day, Chou stayed with the body, while Wu Yi went into the town, sold the wood, and bought a miserable cheap coffin. They placed the body in it and buried it in a beautiful spot. Then they began to collect firewood again.

One day Chou went to town to sell wood. At the town gate he put down his load and rested a while. A crowd of people were standing in front of a red notice on the gate, and being unable to read, Chou asked an old man what it was all about. The old man answered: 'On such and such a day, the daughter of His Excellency Wang was carried off from the garden by an evil cloud spirit. The man who finds her will receive 10,000 ounces of gold, and if he is over twenty and under thirty, she will become his wife.' When he heard this, Chou remembered his experience a few days before, but before saying anything, he wanted to go home to ask his brother's advice. He took his load, went into the town, found a purchaser for the wood, and then went home. He told Wu Yi the contents of the red notice, and asked him if he would accompany him and climb down into the spirit's cave. 'Of course I will go with you,' Wu said. 'If we don't find her, we are no worse off: If we do find her, we shall become rich and have a wife.' Next morning, Chou went into the town, and when he had found the house of Excellency Wang, he said to the doorkeepers, 'Please tell His Excellency that I am here. I know where his daughter is hidden. I want to fetch her.'

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The doorkeepers informed their master that a man had come who claimed to know where his daughter was hidden, and Excellency Wang sent for him at once, and asked him his name, where he came from, and what he knew about his daughter. Chou told him his name and said: 'One day while I was collecting wood in the Eastern Hill, a dark storm cloud came up from the north-west. As I had always heard that dark clouds were evil spirits, I decided to try and wound it with my axe, and when the axe fell down again, it was all bloody. I pursued the cloud to a hole in the hills that was covered by a stone. All this occurred on the same day that your daughter was stolen away.' 'Then she is lost beyond hope, if you are telling the truth,' said Excellency Wang in despair; but he became more cheerful when Chou said he would climb down the hole and look for her. 'Go there at once. Do you need soldiers or weapons?' he asked. 'No!' said Chou, 'only a basket and a long chain and a few bearers with a chair to bring your daughter back.' Excellency Wang ordered everything to be prepared, and Chou sent a messenger to his house to tell Wu Yi all that had happened. Then he thrust his axe into his belt and set forth. Outside were gathered fifty or sixty people sent by Wang, and a large crowd of sightseers. Chou and Wu led the way, followed by the whole crowd. Spurred on by their excitement, they soon arrived at the spot. Chou said to Wu: 'Brother! Fasten the chain to the basket, and tie the bell to the other end. I will then get into the basket and you must let me down. If I pull the chain, the bell will ring and you must pull the basket up again at once.' Then Chou tightened his belt, grasped his axe, took off the stone cover, got into the basket, and was let down into the hole. The farther down he went, the broader the hole became, until, about thirty or forty feet down, he touched ground. As he was coming down, everything was dark below and bright above; now everything was bright

below and dark above. He sprang out of the basket, and looked around. The place was just like a garden; beautiful trees and flowers such as he had never seen before were growing everywhere. The ground was covered with such perfectly mown grass that he hardly dared to walk on it. To the west, he could see an artificial mountain. Although it was light, there was no sun in the sky. Chou did not waste time looking at all these wonders, but grasping his axe, he set off in the direction of the artificial mountain. From there he would be able to see everything, but before he reached it he heard a terrible noise, and turning round, he saw a stone house among the trees. With great care, he peeped through the door, and there he saw a spirit asleep in a chair. He had a grey-blue face, red hair and a red beard, and huge lips, through which two great tusks protruded from his mouth. He was wearing a long, old-fashioned black robe and black trousers, beneath which could be seen a black foot covered with golden hair with a great bleeding ulcer. A bowl of hot water stood on the ground beside him, and on his left sat a beautiful young maiden, with a pale and tragic face, who was continually wiping the ulcer with a sponge of hot water.

Chou coughed slightly, until the maiden heard him. She motioned him to go a little to the side so that the spirit should not see him, and then she went out to him. Chou asked her: 'Are you not the daughter of Excellency Wang?' 'Yes,' she said, 'but why have you come here?' 'I am looking for you,' he replied. 'Oh!' she sighed, 'the spirit is so dangerous. He has seven heads, and if one is cut off another grows at once. A few days ago he was wounded in the foot by a woodcutter, and I have to wash the wound. At the moment he is sleeping,' but just then, there was a rumbling sound and the spirit awoke. She signed to Chou to hide in the wood, and returning to the spirit, she continued to wash his wound

with the sponge. The spirit rolled his eyes and roared: 'I smell human flesh.' 'But, Master,' replied the maiden, 'I have not been here long. Perhaps I still smell of human flesh.' Satisfied by this the spirit went to sleep again. Chou silently ran back to the entrance, tugged the chain to have the basket let down, and then got into it and was rapidly pulled up. 'The maiden is there,' he told the excited people, 'but the spirit is very dangerous. He has seven heads, but I will find a way to dispose of him.' Then he said to Wu: 'If I have killed the spirit I shall send the maiden up first, and come up myself.' Wu nodded, but already an evil plan was forming in his mind. Chou, however, suspected nothing and let himself down once more. Having arrived at the bottom, he grasped his axe, crept through the wood to the door, and listened until he was sure the spirit was asleep. Miss Wang was still washing his leg with hot water. When she glanced up, he showed her the axe and she nodded assent. He crept up behind the spirit and cut off one head, but immediately a new one grew, which he also cut off, but only after the last head had fallen was there any blood. 'Now he is dead,' said the maiden, 'but why did you take such risks for me?' Chou told her everything, and she said to him: 'As one never knows what may happen to one, I will give you a token,' and taking a golden clasp from her hair, she broke it in half and gave Chou one of the pieces. 'This is your token,' she continued, 'and three years is the appointed time, after which it is no more good.' Chou hid the clasp in his clothes, and leading the maiden to the basket, he shook the chain. Wu knew that the maiden would come up now and quickly pulled up the chain. Yes, she was very beautiful. The maid-servants that Wang had sent led her to the litter and stood round her.

Then Wu called out: 'Quickly, shut the hole. The spirit is coming.' The people had turned to look at the

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maiden, and did not remember that someone was still in the hole. Now they all ran up and helped Wu to fill up the hole, and then, amidst rejoicing, they returned to Wang's house. But Wang had no sooner seen Wu than he said: 'This is not Chou Ch'eng. He was at most twenty years old, and you are over thirty. How dare you pretend to be Chou?' Then Wu answered: 'Chou asked me to come instead of him, but I will fetch him,' and he went out, wondering to himself what he could do, and whether he would have to go out and collect firewood again.

Chou was waiting for the basket to descend again, when suddenly a shower of sand and stones poured down and nearly killed him. The shower stopped, but there was no sign of the chain, and he saw that the hole had been shut. Sighing, he thought to himself that his end was near, because nowhere could he find another exit from the cavern. 'Whether the hole has been shut or not does not matter, because I cannot get out without a basket and chain. I can only await my death.' He wandered aimlessly about, until suddenly he saw a little white dragon sitting on a pedestal, swishing its tail. Seeing it fastened with a nail, he went up and pulled the nail out to let the dragon get down, saying: 'We are companions in sorrow.' Meanwhile, he had become very hungry, because he had eaten nothing the whole day, so he sat down on a stone to see what the dragon would do. It came to the stone he was sitting on, licked it with its tongue, then wriggled back to the grass, curled up, and went to sleep. Chou was very hungry, but there was nothing to do except lie down and try to sleep; though when he woke he was still hungrier. Day and night were the same, and therefore he did not know how long he had slept. The little dragon wriggled up again, licked the stone, and then went back to sleep. Wondering why it did this, Chou decided to try himself, and the moment his tongue touched the stone, his hunger

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and thirst left him. He was delighted with this discovery, because now his most pressing need was solved, and he no longer had anything to worry him; he licked the stone, slept, and admired the flowers and trees. In this manner, the time passed without his knowing. One day, when he was fast asleep, he heard someone call his name. He was very surprised, for he could see no living thing except the dragon, which was lying at his feet. 'Did you call me?' Chou asked the dragon. 'I wanted to repay your kindness,' it replied. 'To-morrow is the day on which I fly up to earth.' 'What is to-morrow?' asked Chou. 'To-morrow is the second day of the second month,' said the dragon, 'and punctually at midday I fly up and can take you with me.' 'How can you know that to-morrow is the second day of the second month?' asked Chou, 'and how do you know when it is noon? You cannot see the sun here.' 'I can feel it,' replied the dragon, 'and without saying another word, it slithered off. Chou, naturally, was quite overjoyed. He decided to take up to earth a bit of the stone that allayed hunger and thirst, but although he banged it with his axe until his arms ached, he could not break off the tiniest piece. Seeing it was hopeless, he went for a walk in the garden, and then licked the stone for the last time, and went to sleep. When he woke, the dragon was lying by his side. 'Is it time to go?' he asked. 'Yes,' said the dragon, curling itself up. 'You must get on to my back and shut your eyes, and not open them again until I tell you. Hold my horns tightly.' Then Chou heard a clap of thunder and the wind whistled in his ears. 'Open your eyes,' said the dragon a moment later, and Chou found himself falling gently into a heap of grass, which was outside the town of Excellency Wang. When he learnt in the town that Wang's daughter was not yet married, he went to the house and announced his arrival. But he had been so long in the hole where there was no sun that his skin had turned a dirty yellow colour, and

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In a short while the servant arrived, saw the rice and corn divided, and went to tell his master. Mr. Wang did not believe it and went in person to see the two heaps, but not a single seed was in the wrong heap. However, he set him one more task. In the west room of the treasure chamber there were ten bars of gold. If Chou could carry them into the east room he would take him at once to his daughter, but if he failed he would have him executed. While Chou was being led to the treasure chamber, he was quite happy, because he thought it would be easy to take ten bars of gold from one room to another; but to his horror he found them more like pillars than bars, one-tenth of which he could not move. He thought to himself: 'Well, I shall certainly have to die this time, but at least I shall sleep first.' And while he was sleeping, snakes came and rolled the beams, one after another, into the east room, so that when Chou woke up he saw with delight that all the gold was already moved. 'Certainly some god is helping me,' he thought, and then he asked to be brought before Mr. Wang. 'I have fulfilled all the tasks that you set me,' he said, 'now you must fulfil your promise without setting me any more.' Mr. Wang first went to the treasure chamber to see if the beams had really been moved, and when he saw them all in the east room, he thought, 'He certainly must be Chou Ch'eng. If he had not been so able, he would never have managed to kill the evil spirit,' but to Chou Ch'eng he said, 'It is possible that you are the real Chou Ch'eng, but I have no means of deciding. First, my daughter must see you.' Then a maid-servant led him to the door of the ladies' apartments, and told him to wait. Through pearl door-hangings, marvellous perfumes were wafted towards him, making his senses reel. From inside he heard a voice ask: 'Have you got the token?' He took the half of the golden clasp out of his breast-pocket and gave it to the maid. The daughter compared it with her own, and then ordered the maids

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his clothes were hanging in rags. Believing him to be an impostor, Wang greeted him in a distant manner, but he did not venture to send him away. Instead, he thought of a difficult test and said to Chou: 'Although you say you are Chou Ch'eng, I do not recognize you. Perhaps my daughter could do so, but first I shall set you a task. If you can do it, you can see my daughter.' Chou asked hesitatingly what the task was. 'I have two bushels of beans,' said Wang, 'one is yellow, the other is black. The two kinds are mixed, and you must separate them in half a day.' Then he called the servants, and ordered them to lock Chou up in an empty room and give him the beans. Chou did not dare refuse, but he was very depressed, and thought: 'That is a clear refusal of the wedding. But why does he set me such a hard task if he does not want it to take place?' After looking at the beans, he lay down to sleep, since it was impossible to separate them. Then a swarm of sparrows appeared; some picked out the yellow beans, others the black, and soon they were all divided. At dusk the servant returned, and when he saw the beans already separated and Chou sleeping peacefully on the ground, he called out: 'Mr. Chou! How did you complete the task so quickly?' Chou woke up to see the servant standing in front of him and the beans nicely divided into two piles, but he was careful not to utter a word, because he had no idea who had divided them. The servant, however, thought he was in a bad temper, and went off laughing to inform his master of what had happened.

When Mr. Wang heard it, he mixed a bushel of rice with a bushel of corn and ordered Chou to separate them during the night. Chou, however, was furious and merely lay down to sleep. Then many, many ants came and divided the seeds for him, so that when he woke up he saw that the task was done. He could scarcely believe his eyes and wondered to himself what spirit was helping him.

to take Chou to the guest-rooms and inform her father. But Mr. Wang led him to the bath, and when he was washed, he gave him a beautiful gown. He sent for the calendar, and seeing that the next day was favourable for weddings, he decided that they should be married at once. There is no need to tell what a sumptuous room Chou was given and what a marvellous bed he slept on.

Next day, all the relations, friends, and guests were there; great trumpets blared, and everyone was very happy. The bride and bridegroom made their obeisance to heaven and to earth and then went into the bridal chamber. When they both had drunk many cups of wine, and all the servants and other people had left them, his wife asked him softly: 'Beloved, why did you come so late?' Then Chou Ch'eng told her everything that had happened since their separation. How incalculable is the course of life! They went on talking for a long time, till suddenly they heard shouting and screaming in the court. 'Autumn Scents! What is the matter?' the young wife called out. 'A thief fell down from the chimney and was killed,' replied the maid. Chou went out to see, and the maid led the way with a candle. Outside in the courtyard the torches shone as bright as day, and Chou saw that the dead man was his blood brother Wu Yi.

Chou now no longer had to collect firewood, but lived happily ever after.

The Witch's Daughter

IN the midst of wild mountains lay a small straw hut, where lived an old man with his three sons. Every day the father went out to look for fuel, and once he met in the wood an aged widow in white clothes, who was seated on a square stone playing chess. As the old man was a keen player himself, he stopped to watch the game. 'Will you play with me?' asked the widow. 'Certainly,' said the old man, and when the widow asked for what stakes they should play he suggested playing for his wood. But the old woman said: 'No, we can't play for wood, because I don't own any. How many children

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have you, though?' When she heard that the old man had three sons she was very pleased and said: 'That is perfect. I have three daughters. If you win, I will send them as brides for your three sons; but if I win, you must send me your sons as sons-in-law.' The old man stroked his beard for a while, but finally gave his assent. He lost each of the games they played, and when the widow got up to leave, she said, pointing into a dark valley: 'There is my house. To-morrow send me your eldest son, three days later the second, and again after three days, the youngest.' She then departed, and the old man went home without collecting any more wood, to tell his sons what had happened. How pleased they were when they heard it.

The next day he sent the eldest son. Three days later, the second, and on the sixth day he sent the youngest.

As the third son was wandering along, he met an old hermit with a white beard who asked him where he was going. 'I am going to be the son-in-law of the widow in the valley. My two brothers are there already,' said the youngest son. The hermit sighed and said: 'This widow is an old witch. She has only one daughter, with whom she has decoyed many young men and killed them. Your elder brother was eaten by the lion that waits by the outer gate, and your second brother by the tiger that waits by the inner door. You have had the good luck to meet me,' and taking an iron pearl from his breast, he continued: 'Throw this to the lion by the outer gate.' Then he gave him an iron rod, saying: 'Give this to the tiger by the inner gate. Then cut off a stick from the cherry tree by the stream, and when you reach the third door, push the door open with it, and you can enter safely.'

The young man took the pearl and the rod, went into the cherry wood to cut off a branch, and after thanking the hermit, entered the valley. Soon he came

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upon a large high house, and at the outer door he threw the iron pearl to the lion, who began to play with it. At the second door he threw the iron rod to the tiger, who also began to play. The third door was fast shut, but he gave it a push with his cherry stick, and 'bum,' a thousand-pound block of iron fell down and the door opened. If he had opened it with his hand he would certainly have been crushed.

The witch was seated sewing in her room when she heard a noise at the door. She looked out and saw a young man come in, who she knew must be the third son of the old man. She wondered how he had passed safely through all three doors, but as he entered she pretended to be very pleased, and said: 'You have arrived just at the right time. I have got a bushel of linseed that I want you to sow in the field before it rains. When you come back we will have the wedding.' The young man looked out, and sure enough the sky was full of dark clouds, which looked like rain. He took the bushel of linseed and went out into the field; but the ground was so covered with weeds that he said to himself: 'How can one sow this field without a bullock and a plough?' He tried to pull up a few weeds, but then lay down and went to sleep. When he woke up towards evening he saw that a herd of swine had turned up the soil and pulled up all the weeds; so he sowed the linseed, thanked the swine for their help, and went back to the old woman.

When she saw him coming, she asked: 'Have you finished the sowing?' 'Yes,' said the young man. But the widow frowned. 'You don't trouble to look at the sky,' she grumbled. 'How could you sow the linseed? All the clouds are gone, the moon is shining brightly and no rain will fall, and the seeds won't sprout. You must collect them all again and not one must be missing. When you come back we will have the wedding.' The youngest son bit his lip, took the empty measure, and

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went out into the field to search for the seeds. Long he searched, little he found, though his back ached from bending. As he was sadly regarding the moon he looked round and saw thousands and thousands of ants appear, each of which dropped a seed into the measure. In no time it was full and the son returned to the widow after thanking the ants. When she saw him she asked: 'Have you got the seeds?' 'Yes,' said the son. 'Good,' she nodded. 'I am going to sleep now. To-morrow I have a new task for you.'

Next morning the old witch told him: 'I am going to hide. If you can find me, we will have the wedding.' And no sooner had she spoken than she was gone. The son searched high and low but could find no trace of her. While he was looking he heard a voice call out from the top of the house: 'My mother has hidden in the garden. She has turned herself into a half-red, half-green peach that is hanging on a tree against the wall. The green part is her back, the red her cheek. Bite her in the cheek and she will turn back again.' The son looked up and saw a maiden in a sea-green dress, with rose-pink cheeks like the half-opened flower of a lotus. He knew she must be the witch's daughter, and, blushing with confusion, he went quickly into the garden. Sure enough, there on the wall was a peach tree, and hanging on it was a half-green, half-red peach. He plucked it, bit the red side, and flung it on to a stone, whereupon the old woman stood before him, with a stream of blood running down her cheek: 'Son-in-law! Son-in-law! you nearly crushed me to death,' she said. But the son answered: 'How could I know you had turned into a peach?' The old woman turned to go, saying as she was leaving: 'Bring me a bed of white jade from the palace of the Dragon King, and we will have the wedding.'

While he was standing in the garden with a drooping head, the daughter came to him and asked what was on

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his mind. 'Your mother told me to bring her a bed of white jade from the palace of the Dragon King,' he said. 'But no mortal can pass through the sea to his kingdom.' But the daughter consoled him: 'That is quite simple. I have got a golden fork. If you draw a line across the sea with this, a way will form and you can go wherever you want.' The young man took the fork, went to the seashore and drew a line; and in a flash a way was formed in the waves that led straight to the palace of the Dragon King. When he arrived he saw the King and told him that he had come to borrow a bed of white jade. 'Certainly,' the King said. 'In the back palace there are many beds of white jade, just choose one of them.' The young man was very pleased and, having selected a bed of white jade, he returned to the widow.

When she saw that he had brought back the bed, she said to him: 'In the west, on the mountain of the Monkey King, there is a big drum. Bring it back and we will beat it at the wedding.' Just as the son was going away, the daughter appeared and asked: 'What task has mother given you now?' 'I must steal the big drum from the mountain of the Monkey King,' he said. 'I have heard,' the daughter told him, 'that the Monkey King has gone in the Western Heaven and not yet returned. Below the mountain there is a lake of mud. If you roll about in the mud like the Monkey King, the little apes will think you are their ancestor and will bring you to their homes. I will give you a needle, some lime, and some bean-oil. These you must take with you, and when danger threatens, throw first the needle, then the lime, and lastly the oil behind you.'

The son took the three things, went to the lake of mud below the mountain, and rolled about until his whole body except his eyes were caked with mud. He went quickly up the hill, and all the little apes came down from the trees and cried: 'Grandfather, you have arrived!' Then they gathered round him and bore him

The Witch's Daughter

off in a big chest. The son clapped his hands and said: 'Your grandfather has come a long way and is very hungry. Quickly, go into the peach orchard and bring me some peaches.' Off they ran, as quickly as they could, into the peach orchard with baskets of all sizes. But the young man jumped down from the chest, seized the big drum that he saw hanging in a shelter, and ran away. He had not got far from the hill of the monkeys when he heard them pursuing him, screaming: 'Big black thief! You pretend to be our grandfather and steal our big drum! Wait till we catch you!' The son quickly took the needle out of his pocket and threw it behind him, where it turned into a needle mountain. The little apes pricked their skin and scratched their eyes on it, but they followed him farther. Then he took out the lime and threw it behind him, where it turned into a mountain of lime. The little apes with their torn skin and bleeding eyes stuck to the lime and suffered such terrible tortures that some died, but still they followed him farther. Then he threw behind him the bottle of bean-oil, out of which the oil poured and turned into a slippery mountain. Whenever the little apes wanted to climb up they slipped down again, and the son escaped and returned to the old woman before the sun had set.

When the widow saw he had brought the big drum, she said to him: 'It is still early in the day. Go into the garden and cut down two hair-bamboo sticks, so that we can make a mosquito frame for you.' But the son thought to himself: 'What sorcery is there in the garden?' He plucked up his courage and asked the daughter. 'The gardener is a hairy man,' she said. 'He likes to flay men and eat their fingers. If you must cut down the bamboos, it is certainly very dangerous.' She took out a coat of coconut and put it on his shoulders, placed ten small bamboo reeds on his fingers and gave him a two-edged hatchet. 'Be quick,' she said, 'and

nothing can happen to you.' The son hurried into the garden, found the bamboo, and cut it down, but a dark hairy man came out of the thicket, seized the cocoanut coat with one hand and pulled off the bamboo reeds with the other. Thinking the coat was the skin, and the bamboo were the fingers, he began to eat them, and in the meantime the son ran away.

When the old woman saw him coming, she asked: 'Have you brought the bamboo?' 'Yes,' said the son. 'Good,' said the widow, 'but you have not eaten anything all day. Here are some noodles of wheat flour you can have.' The son was really very hungry, and going into the kitchen, he took the cover off the pot. He seized the delicious white noodles in his hands and began to eat them, but soon after he felt pains, terrible pains. The door opened and in came a servant-girl with a lamp, who said: 'My mistress asked you to join her.' He went up to the beautiful maiden, who told the servant to hang the young man on a beam, pull off his shoes, and beat his body with them. After a few blows, ten small snakes fell out of his mouth and crawled about on the floor. The maiden untied the young man and said: 'My mother always wants to harm you. She gave you snakes instead of noodles to eat. Now ask her to have the wedding quickly.'

The next evening, the wedding really took place. In front of the hall the drum of the Monkey King was beaten, in the room stood the bed of white jade from the palace of the Dragon Kings, and a beautiful mosquito net had been made with the bamboo; everything was very fine and beautiful. But when they went to bed, there was a broad river flowing down the bed between him and the maiden. His wife said: 'This is another trick of my mother's.' And she looked everywhere until under the dressing-table she found a pitcher of water with a bit of wood floating in it. She took out the wood, threw the water away, and the river vanished at once.

But she said to her husband: 'We must flee quickly; my mother will certainly try to do us more harm,' and taking a torn umbrella and a cock, she gave them both to her husband, and they fled away in the middle of the night.

The moon was half-full and lit up the road in the hills. They had gone but a few miles, when suddenly they heard a whirring sound over their heads. The wife took the umbrella and said: 'My mother has sent a flying knife after us. If the knife sees blood it falls, but throw out the cock and the knife will kill it.' He did as he was told and the knife vanished at once. A little later, the wife said: 'The knife will certainly return. Chicken blood is sweet, human blood is salt. My mother will know that she did not kill us last time. What are we to do?' The son listened carefully, and he soon heard again the whirring of the flying knife. Then he began to cry and said: 'I will die.' But the maiden refused: 'No, I must die, because I can come to life again. After my death you must carry my body home, and buy a large lotus pail to put it in. In seven times seven days I will come to life again.' When she had finished speaking, she stepped out and the noise of the knife ceased. The young man saw his bride lying on the ground, her eyes closed, and her face white as a pear-blossom, with the knife sticking in her heart and blood pouring out. He wept bitterly and carried her to his home.

It was not yet light in the east when he arrived. He told his father all that had happened, and the father began to weep when he heard how his eldest sons had been killed by the witch. But the son bought a pail, covered up the maiden's body and watched.

After forty-eight days, he heard loud groans coming from the pail, as if someone was in great pain. Then he thought: 'If I don't let her out now, but wait another day, she will perhaps die again.' So he took the lid off the pail. The maiden slowly lifted up her head, and

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said softly: 'Why did you uncover me a day too soon? Obviously fate had not intended us for each other.' Then her head slowly sank down and her eyes closed fast. She was dead for ever.

Brother Ghost

THERE was once a man, whose name I have forgotten, who went fishing in the river to provide food for his mother and his wife. On one occasion he caught no fish for two whole days, and on the third day it began to rain. Now, with the fish that he caught on one day he was able to buy two measures of rice, which was enough for the next day; and therefore he was very worried when he caught nothing for three days. While he was brooding on his troubles, there was a movement in the net, and he quickly pulled it out of the water, hoping he had caught a large fish. He saw something dark wildly thrashing about in the net, and he bravely shouted out: 'A ghost! A ghost! Wife, hurry up and bring me a rope to bind him with. He is the cause of my catching no fish for three days.' His wife was terrified when she heard that he had caught a ghost, but she brought him the rope that she used to tie up crab. Before the man had time to use it, the ghost cried out from the net: 'Please don't bind me. Please don't. I will help you to catch fish.' The fisherman replied: 'You are a ghost. How can you be of any assistance to me?' 'It is true that I am the ghost of a drowned man,' it replied, 'but I can collect the fishes together in the water and drive them into your net.' 'All right! I won't keep you,' said the fisherman, and he let his net down into the water again. After a while he pulled it up again, to find it full of large fish, gaily jumping about. This continued for two or three days, and the fisherman and the ghost became such close friends that they swore brotherhood, with the ghost as elder brother, since death takes pre-

Brother Ghost

cedence of life. From time to time, the fisherman bought some wine and some food, which he took down to the river to eat in the company of the water spirit. Three years passed in this manner, till one evening, when the moon was shining on the river bank, the spirit came out of the water and said to the fisherman: 'Brother, I must now depart.' The fisherman asked him where he was going to, and the ghost added: 'Now that three years have gone by, my time is up; I must go away and be born again. To-morrow a woman is coming down to the river with her daughter-in-law to fetch water, and I will choose one of them as a substitute. If you happen to meet them, for God's sake don't breathe a word.'

The next morning, two women did come down to the river to fetch water. The daughter-in-law wanted to go into the stream in place of her mother-in-law, but the fisherman rushed out and pulled her back. That evening the water spirit came ashore and said angrily to his brother: 'Why do you harm me? Now I have missed my chance, and must wait another three years.' The fisherman replied: 'Brother, the two women were closely related. If one had been drowned, the other would have jumped into the water out of despair.' The water spirit answered sadly: 'I forgive you. You have such a good heart,' and he continued to drive the fish into the net every day.

Another three years went by, and they got on better together than two human brothers. But one evening the ghost said: 'Brother, I must leave you.' The fisherman asked: 'Brother, do you still have to find a substitute in order to be born again?' 'No,' said the ghost, 'the King of the Underworld has appointed me city god in such and such a place.' 'I cannot be separated from you,' said the fisherman. 'But there was no way out, and they both began to weep. Before leaving, the ghost added: 'If ever you are in a bad way, come and visit me.'

After the departure of the spirit, the fish became

Brother Ghost

scarcer and scarcer, until again he caught nothing for two whole days. At last, on the evening of the third day, he caught a red fish more than six feet long. The head of some family wanted to eat it and ordered his cook to pay twenty-five ounces of silver for it. The two cooks in the house prepared the fish and put it in the frying-pan, but the smell was so delicious that first one cook and then the other had a taste. 'Thank the Lord it is such a large fish,' they both said, 'no one will know if we eat a little.' But after one mouthful they wanted to have another, until finally they had laid bare the bones on the head. Then they suddenly found that they had become quite light, and with outspread arms they flew up into the air. Meanwhile, the master of the house and his guests grew impatient at the delay, and at last the host sent a servant into the kitchen to see what had happened to the big fish. The servant found the kitchen quite empty, but the smell of the fish in the pan was so exquisite that his mouth began to water. 'After all,' he thought, 'so much of the fish has been eaten already that no one will notice if I have a bite.' But he was as greedy as the two cooks, and went on eating, till the fish was finished. Then he, too, found himself very light, and stretching out his arms he rose into the air. The master waited for the servant, but when he did not return, he went into the kitchen himself in a terrible temper. There was no sign of anyone, and the frying-pan was empty except for a little fish soup. He nearly died of rage and began to curse loudly, but suddenly he heard a voice cry out above him: 'Master, drink the fish soup'; and when he looked up, he saw his two cooks and his servant standing on a white cloud. Then he knew that they had become immortal through eating the fish, and hastily drinking down the soup, he spread out his arms and tried to fly, but not being fated to become an Immortal, he did not succeed.

Meanwhile, I have been forgetting the fisherman,

Brother Ghost

who no longer worked after the sale of the red fish, but lived with his family on the twenty-five ounces of silver and even bought clothes. Money, however, does not last for ever, and half a year later, being reduced to the verge of starvation, the fisherman decided to visit his brother the spirit.

He went along the town and found the temple of the city god; but his brother was not at home, only his sister-in-law. He bought some incense and paper money and burnt it before the statue while he prayed, and then went out to wander through the streets. Towards evening, the god returned and noticed the ashes before his statue. 'Who burnt these?' he asked his wife. 'I don't know the man,' she replied. 'But while he was burning the paper, he called out "brother" several times.' 'He is obviously my brother,' said the god, and he sent out some spirit servants to look for him and bring him back. When the fisherman arrived, he said to the god: 'Brother, please help me, I have become poor again.' The god replied: 'Quickly return home. Your wife is dying.' The fisherman's eyes nearly started out of his head at the news. 'Can't you save her?' he asked the god. 'The registers of the living and the dead have never passed through my hands, so how can I save her?' replied the god. But when the fisherman had beseeched him three or four times, he took out ten strings of cash and said: 'Take this as journey money. When you reach home, don't say a word to your wife, but fill the house full of firewood, cover up all the bright places with paper, buy three bushels of rice, which you must grind together with your wife, and tell her to cook it for three days and three nights. If you carry out my instructions, she will not die.'

The fisherman hurried back home with the ten strings of cash, and did everything that the god had told him without saying a word to his wife. His wife had cooked some food for him, but instead of eating it, he rushed

out and bought three bushels of rice with the remains of the money. He helped his wife to grind it and then, when it was ready, he told her she was to bake cakes with it and not to sleep until they were finished. The woman had begun by understanding what he wanted, but now she asked him, quite at a loss: 'When must the cakes be ready?' But instead of making a reply the fisherman told her to hold her tongue and reserve her energies for the baking. His wife was very angry, but she had to do as she was told, and the old mother ate two of the cakes, because she was very hungry. The fisherman and his mother soon fell asleep, but his wife went on baking for two days and two nights, until her eyes were red with fatigue. She could not understand, but she went on taking the dish off the fire and putting it on again, till during the third day all the wood had been consumed. She tried to wake up her husband and tell him to fetch some more, but do what she would, he and her mother-in-law went on sleeping like the dead. She put the last two bundles of wood under the stove, and not bothering whether the cakes were burnt or not, she went out to fetch some more wood. But as soon as she opened the door she saw innumerable little ghosts, who produced iron chains, and proceeded to fasten them round her neck. As she fell down she let out a scream, which woke the fisherman, who began to beat his breast in despair and curse himself, when he saw his wife lying dead in the doorway. 'Why did you fall asleep, you silly fellow? Oh, why did I sleep so soundly?' he cried.

For the next ten days he and his mother became daily poorer, until at last he decided to return to his spirit brother. On his arrival at the city temple he told the god the sad news of his wife's death, but the spirit scolded him: 'You ought not to have fallen asleep. She is now the wife of the spirit servant in the Southern Temple.' 'I have such a longing for her. Can't you let me see her?' begged the fisherman. 'You can visit her if you

like, but she won't recognize you,' said the god, but as the fisherman refused to give up his plan, the god accompanied him to the Southern Temple. She was sitting in a little room doing needlework, but she made no reply to all his questions. The god said to him: 'You two are no longer for each other. Go home now. When they got back to the temple of the city god the fisherman said: 'Can't you find me some work to do here, brother?' 'All the work here is performed by spirits,' answered the god, but when the fisherman swore that he had no work and would certainly die of starvation, he added: 'There is soon to be a performance in honour of the god of the Western Temple. I can recommend you as drummer.' 'Good,' said the fisherman. 'I might earn a little money.' During the night the city god went over to the Western Temple and appeared to the leader of the orchestra in a dream: 'To-morrow a man is coming here,' he said. 'You must employ him as drummer. Don't send him away,' and, therefore, when the fisherman came next morning and asked to be engaged as a drummer, the leader obeyed the dream and engaged him. But when he played he did not bother to beat the drum in the correct way, and banged away anyhow, with the result that after four or five days the membrane was full of holes.

He threw away his drumsticks and went back to the city god. 'I'm no drummer,' he said. 'Can't you find some other job for me?' 'Yes,' said the god. 'One hundred miles from here to the north-west there is a high mountain, inhabited by hairy men. Many of the people in that district have been devoured by them. They never leave their home by day, so you must go to the caves and build a wall of lime and pour oil on it. The hairy men are very excitable, and will never dare come out for fear of beating themselves to death against the wall. The pumpkin wind-caps and the red jackets they wear are both treasures. If you put the cap on your

Brother Ghost

head and the jacket on your body you become invisible to men. I have here a magic sword, which you can take with you to kill the little hairy men in the cave. If you succeed in freeing the district of these ogres, the people will certainly give you heaps of gold and silver.' The fisherman took the sword and went towards the north-west.

Just as the sun was beginning to set he arrived in the district of the hairy men. Weeping men and women were shutting their doors; the inns were already closed. He implored a shopkeeper to open the door again, and soon after the man had let him in, there came a tapping and snuffing at the door, and a knocking on the walls and the windows, and the fisherman knew that the hairy men had arrived. They remained all night and only went away at cockcrow.

As soon as it was light the fisherman girded on his sword, bought the lime and oil, and went into the hills. He soon found the cave of the hairy men, in front of which he built a wall of lime and poured the oil on it. At dusk the hairy men pulled on their caps and jackets and came singing out of the cave, but when the leader arrived at the opening and saw the wall, he cried: 'Who has obstructed our path? We will eat him up if he doesn't quickly pull it down.' But the fisherman had hidden behind the wall and did not utter a sound. Then the old hairy man clambered on to the wall, but as the oil was slippery he fell down again. Trembling with rage, he charged it with his head, which split in two, and he fell down dead. Their leader gone, the little hairy men fled screaming back into the cave, but the fisherman tore down the wall and, pulling on the cap and jacket, which were lying beside the dead ogre, he grasped his sword and sprang through the opening. He hit blindly in all directions, and the little hairy men saw their heads rolling about on the floor without being able to see who had struck them. Soon they were all dead and, after

hiding the cap and the jacket, the fisherman took the corpse of the old ogre and went back to the village. The news of his deed ran through the village like wildfire, and everyone began to jump with joy when they heard that the hairy men were dead, and they vied with each other in loading their saviour with gold and silver.

But I have heard that later, with the cap and red jacket of invisibility, he committed many evil deeds; but the story never went any further, and we must go on to something else.

The Wishing Stone

THERE was once an old man with three sons, but the sons had never learnt anything and sat around all day doing nothing.

One day the old man called his sons to him and said: 'Year by year I grow older. You are more than twelve years old, but you never went to school to learn a trade, and after my death you won't be able to feed your family.' Then the boys answered: 'We will go to work to-morrow,' and they made a plan that they would meet again in three years' time. Their mother cooked a great bowl of rice, which they all ate together, and the remains she gave to her sons for the journey. Then they went to sleep.

At midnight the eldest son got up, rubbed his eyes, went to the bowl, ate some mouthfuls of rice, and set off along the broad highway.

When the second son awoke he saw that his brother had already left, and quickly jumping up, he ran to the fire, gobbled up some food, and followed his brother along the road.

The sun was already shining on the straw roof of the cottage before the third son awoke. 'The others have already gone,' he said. 'I had better be off.' He hurried across to get some food, but not fancying the rice-water left in the pot, he did not eat it, but ran out of the back door and went along the by-way.

The third son wandered along for two days and two nights, till he came upon a troop of men with small gongs and drums. He went nearer and saw that it was a theatre company. He stood quite still watching, until the audience had gone away and the drums and gongs had ceased to beat. After a time one of the players said to him: 'What are you waiting for here?' 'Nothing,' answered the third son; 'I would like to learn to be an actor.' 'You can remain, if you like,' said the man. 'We will teach you to play the second clown.'

In this way the third son joined the troop, wore theatrical costumes, twanged the guitar, and jumped around, until his clothes were worn to tatters. Everyone that heard his songs and his playing said: 'How beautifully he plays.' He travelled all over the land, and like a flash the three years went by. One day, at the thought of his old mother, he threw himself down on the ground and wept. Then he thought of his brothers, who were waiting for him at the meeting-place, and he wondered why he had not returned. He took his guitar, pulled on his tattered old trousers, and travelled day and night towards his home. But after two days he arrived at the shores of a great sea and could not go any farther. On all sides were high waves and clouds, and there was not a single ship to be seen. The rollers were breaking continuously over the sandy beach, and he felt so sad that he wanted to cast himself into the sea. First, though, he took out his guitar, plucked the strings, and began to play such a sad melody that the tears coursed down his cheeks. He was thinking of his parents, and with these thoughts in his mind, he strode singing into the sea.

Suddenly, he heard a call like a human voice, and looking up, he saw before him a messenger of the Dragon-King with his wave-dividing banner. The envoy said to him: 'My master, the Dragon-King, is enchanted by your song. He begs you to go down to his kingdom and sing something before him,' and when the third son agreed to follow him, he raised his banner and beat the waves, which parted before them, leaving a broad

road for them to proceed down. The Dragon-King was delighted to see the singer and asked him: 'Was it you who were singing so exquisitely on the beach? You must be very hungry, though, so drink a little wine and have something to eat.' In a flash crab-servants appeared and placed delicious-smelling dishes before him, and being very hungry, the young man ate everything without even noticing what it was. After the meal he began to sing so wonderfully that the Dragon-King never ceased to stroke his beard in pleasure, and at the end, the Dragon-Prince ordered him to appear before him.

The third son remained three days in the Dragon kingdom, but then he thought of his parents and wanted to return home. The Dragon-Prince asked him anxiously: 'Are you not happy here?' 'Of course, I am happy,' said the third son, 'but when I think of my mother I become sad.' 'I understand,' replied the Prince. 'To-morrow you can return home. If my father wants to give you gold and silver, don't accept it, but ask for the precious stone that I wear on my breast. If later you are in difficulties, you only need to ask the stone for something, and it will appear.'

The next morning, as the third son was taking his leave, the Dragon-King said: 'I will give you silver.' 'I do not want silver,' said the third son. 'Then I will give you gold.' 'I do not want gold,' said the young man. 'If you do not want gold or silver, what can I give you then?' said the King. 'I want the jewel that the prince is wearing on his breast,' said the third son. For a long time the Dragon-King remained wrapped in thought, but eventually he turned to his son and asked: 'Are you willing for him to have it?' The prince gave his assent at once, and removing the stone, he put it in his friend's hand. Then two messengers of the Dragon-King escorted the third son back to the beach, from where he rushed off to the meeting-place at which his brothers had been awaiting him many days.

A few days later, they arrived home. Their mother had almost wept her eyes out in longing for her sons.

The Wishing Stone

But when she heard of their return, her sight was restored, and she soon saw her sons standing before her. Then they went in to their father, who had become much more wrinkled in the meantime, and he said to them: 'Eldest son, what trade have you learnt?' 'I became a coppersmith,' answered the young man. 'Good. And you, second son? What did you learn?' 'I am a silversmith,' answered the second son. 'Good. Last-born, what did you become?' 'Father, I became an actor.' But when the parents heard that their son had merely become an actor, they were so angry that they lost control of themselves, and died of mingled rage and sorrow.

In the next three years, the three brothers married one after the other. One day, the eldest wife said to the second: 'Our youngest brother-in-law does nothing the live-long day and never earns a farthing. Since his brothers burnt his guitar, he only bangs on a bench and makes a frightful din, with the result that our children can't sleep. We ought to divide the inheritance; otherwise the third son will eat up all we have.' 'Yes, we must do that,' said the second wife.

When the third son heard of the division, he took a couple of poles, a few bundles of straw, a big cauldron and two broken plates, and calling his wife, he went over to a small uncultivated piece of ground, not more than an acre in extent, where he knocked in the poles, laid the straw on top, and in this manner built a house, in which he lived with his wife. Every morning he went into the hills to gather wood, and they lived from hand to mouth.

Later, the cold north-west wind came and blew against the straw hut, and the autumn rain beat against the doors. The third son could no longer go out and collect wood; he lay on his bed the whole day and looked into the cooking-pot, which contained only water. From time to time, he drank a little to warm himself, and then rubbed his hands. Suddenly he remembered the wishing

The Wishing Stone

stone of the Dragon-King, and he called to his wife: 'What would you like to eat? What about some fish and some roast? Choose whichever you like.' His wife was still in bed, but now she turned over and re-settled the straw on her legs. 'Don't make such silly jokes,' she grumbled. 'If only we had a bowl of bean-curd to eat!' But her husband asked her again: 'Don't you want any fish or meat?' But she paid no more attention, and after cursing him for being a fool, turned over and went to sleep.

He, though, secretly rubbed the stone and said: 'Dear stone, we do so want a bowl of bean-curd and some fish and some meat.' In a flash, a spirit appeared, with a dish of bean-curd in his left hand and a dish of meat and fish in his right, and laying them down on the ground, he said: 'Poor devil, I hope it tastes good,' and disappeared. The third son woke his wife and gave her the bean-curd, which she gobbled up in a moment, and then he offered her the fish and the meat. She was still suspicious, but, when she looked at the plates, they were piled high with delicious fish and fat pork. She seized them and ate as much as she could, till the fat ran down her clothes.

Afterwards, she asked her husband: 'When did you buy this food? Or did you steal it?' Slowly and carefully he pulled the wishing stone out of his pocket. 'I didn't buy it,' he said, 'I got it from the stone. Anything I ask for I can get.' Then the woman cried: 'If you possess such a treasure, why don't you ask it to build us a beautiful house? Our old hovel is soon going to fall down.' So he grasped the stone firmly and said: 'Dear stone, build me a beautiful big house.' Immediately a spirit appeared, and said: 'Poor devil, enjoy living in it!' And from then on, the man and his wife lived in a wonderful, tiled house.

One day, the eldest brother had to climb on to the roof to mend the tiles, and from there he saw his youngest

The Wishing Stone

brother, clad like a prince, riding through the village on a stallion. He quickly ran down and said to the second brother: 'Come and look. Our brother has turned robber, he has stolen a horse, and obviously means to attack us.' And, therefore, when the brother arrived at the house, dismounted, and knocked at the door, no one opened it. Finally, he heard his elder brothers shouting: 'You wretch! You villain! You never do any work, and now you have become a thief.' But the youngest son explained: 'I have a wishing stone, why should I rob others? Look at the large house over there among the trees, that belongs to me.' Filled with curiosity, the brothers looked in the direction indicated, and sure enough, there was a beautiful house in the wood, gleaming like silver in the sun. The sight of this persuaded them to open the door and let their brother in. 'What is your wishing stone?' they asked eagerly. 'I only need to ask for something and it is there,' explained the brother. 'Can't you lend it to us for two days?' begged the two elder brothers. The third son took the stone out of his pocket and put it on the table, where it fell in two pieces, one of which he gave to his eldest brother, putting the other back in his pocket. They talked a little longer, and then he went home.

The elder brother shut the doors and began to stroke the stone: 'Stone, stone, I want great riches,' he said, and immediately the spirit appeared with a heap of gold. 'Poor devil, I hope you enjoy it!' it said, but the brother frowned and said angrily: 'I own fields and have enough to eat. Next time, don't call me poor devil,' but while he was speaking there came a great gust of wind through the house, the money disappeared off the table, and the spirit sprang into the air and vanished. The half stone flew away out of the window.

The third son meanwhile was seated at his meal, when the half stone came in through the window, and,

The King of the Bees

after circling round a few times, joined the other half, which had flown out of his pocket. Then both halves fluttered off, like two butterflies, and slowly sank beneath the sea.

The King of the Bees

THERE was once a man who, when he became Imperial Censor, had to live in the capital many months' journey from his blue hills and green waters. He was a faithful official, and every morning, while the dew was still on the ground, he went to the audience in the palace. But, besides his love of duty, he had another love; and every night he returned to his wife and spent the night with her. His mother, however, knew nothing of this. One day the wife found that she was going to have a child, and her mother-in-law also noticed it and said: 'You faithless woman! You shameless thing! You adulteress! How can you have a child when your husband is not at home? Who comes and visits you? If other people hear about this we shall no longer be able to live here. We shall completely lose face if there is a scandal. What have you to say? Tell me everything.'

'Dear mother,' said the young wife, blushing, 'how could I dare do such a thing? My husband comes to visit me every night.'

'Don't tell me such stories! How can he make such a long journey? Does he bring anyone with him? You can't deceive me,' cried the mother angrily.

'But it is quite true, he does come to me. How could I deceive you? Really I have no . . .' and her words were choked by sobs.

'He is not a spirit, so it is impossible. You are lying. It is no good crying, because I will never believe you,' said the mother.

The King of the Bees

'Dear mother,' said the young wife, 'I can explain. It is true that he is not a spirit, but he has a pair of magic shoes. When he puts them on, he can cross over the sea like a bird.'

'I don't believe it! How can there be shoes like that?' retorted the mother.

'It is true,' replied the daughter, 'and if you don't believe . . .'

'All right,' interrupted the mother; 'if you can show me one of the shoes. I will forgive you.'

When the daughter found there was no other means of convincing her mother-in-law, she decided to steal one of her husband's shoes; but little did she know what unhappiness this would cause.

That evening, when her husband came as usual, she stole one of his shoes and showed it to her mother-in-law. But in the morning when the husband was ready to leave and wanted to put on his shoes, he could only find one of them. He had to run down to the seashore and make a shoe of mud and slime so as to go to the audience. While he was making the shoe, the sun came shining over the horizon. This made him so angry that he pointed his finger at the sun, which went down again at once.

When the shoe was ready, he set off for the audience. That morning, as usual, all the ministers and notables were present, but everyone wondered why the Censor had not yet arrived. Suddenly someone said to the Emperor: 'To-day a miracle has occurred. Just after the sun had risen, it disappeared again. I don't know what that betokens.' While the Emperor and his ministers were discussing in an agitated manner what was the meaning of the prodigy, the Censor came absently into the Audience Chamber. Everyone crowded round him, and soon they noticed something very strange: one of his shoes was wet and slippery and the other dry. The Emperor asked him: 'Why have

The King of the Bees

you arrived so late to-day in such a hurry that you did not even put on your shoes?"

Overwhelmed with confusion, the Censor did not know what reply to make. His face became pale as ashes, and when he was known to have meddled with the sun, he was accused of treason and sentenced to death.

After he was beheaded, his body stood up again, took up its head, and went home. On his way, he met a woman mowing grass, whom he asked: 'Can grass go on living when it is cut down?' The woman replied: 'It soon grows up again.' He went on his way and soon came upon a maid cutting garlic. 'Young lady,' he said, 'does the garlic go on living?' She answered: 'It comes up stronger than before.'

When he heard this, he did not ask anyone else, but went home and asked his mother: 'Mother, when a man's head is cut off, can he go on living?' His mother answered in horror: 'My son! That is not possible. How can someone come to life again?' At this he fell down on the floor and blood poured out of his body in a ceaseless stream. He had hoped to be able to go on living, and when he heard the replies of the woman and the maid, he was full of hope, but when he heard his mother's words, he collapsed.

After his death, his soul could find no peace, because he had been unjustly condemned. His first attempt having failed, he appeared to his wife in a dream and said: 'Since I ought not to have died, I am able to live again. On no account must you bury my head, but place it in a pot and wait until the worms appear. If you feed them every day, I can come to life again.'

When the wife heard that, she was comforted a little in spite of her sorrow and mourning, and she did as her husband had told her. She hoped that when the worms had appeared she would live with him as before.

One day, when she had to return to her parents'

The first thing I noticed when I stepped out
into the morning sun was a sense of freedom.
The air was crisp and clean, a stark contrast
to the stuffy atmosphere of the city. I took
a deep breath, feeling the cool air fill my
lungs. The sun was just beginning to rise,
casting a warm glow over the landscape.
I walked along the path, my feet crunching
on the dry leaves. The sound was soothing,
a reminder of the quiet beauty of nature.
I had heard so much about the tranquility of
the countryside, and now I was experiencing
it firsthand. The world felt so different
here, so much more peaceful and serene.
I was grateful for the chance to escape the
hustle and bustle of city life and immerse
myself in the natural world.

As I continued my walk, I noticed a small
stream flowing through the forest. The water
was clear and calm, reflecting the surrounding
trees and foliage. I stopped for a moment
to look at it, feeling a sense of wonder.
The sound of the water flowing was a beautiful
melody, a reminder of the constant flow of
life. I had never before appreciated the
beauty of a simple stream so much. The
forest around it was lush and green, with
tall trees reaching up towards the sky.
The air was filled with the scent of pine
and earth, a fragrance that was both
familiar and new. I felt a sense of peace
and tranquility that I had never experienced
before. It was as if I had found a hidden
gem, a place where time stood still and the
world was at its most beautiful.

I walked on, my mind wandering as I took
in the sights and sounds of the forest. The
trees were so tall and majestic, their branches
forming a canopy overhead. The sunlight
filtered through the leaves, creating a dappled
pattern on the ground. I felt a sense of awe
at the grandeur of the natural world. It was
as if I had stepped into a magical realm,
a place where the beauty of nature was on
full display. I had heard that the forest was
beautiful, but I had never realized how truly
stunning it was. The colors were so vibrant,
the sounds so harmonious. It was a perfect
blend of nature's elements, creating a scene
that was both peaceful and awe-inspiring.
I was lucky to have found this place, a
hidden gem in the heart of the forest. It was
a reminder of the beauty that surrounds us
every day, if only we take the time to notice
it. I felt a sense of gratitude for the chance
to experience it all, for the chance to be
part of something so beautiful and serene.

As I walked, I noticed a small stream flowing
through the forest. The water was clear and
calm, reflecting the surrounding trees and
foliage. I stopped for a moment to look at
it, feeling a sense of wonder. The sound of
the water flowing was a beautiful melody,
a reminder of the constant flow of life. I
had never before appreciated the beauty of
a simple stream so much. The forest around
it was lush and green, with tall trees
reaching up towards the sky. The air was
filled with the scent of pine and earth,
a fragrance that was both familiar and new.
I felt a sense of peace and tranquility that
I had never experienced before. It was as if
I had found a hidden gem, a place where
time stood still and the world was at its
most beautiful.

I walked on, my mind wandering as I took
in the sights and sounds of the forest. The
trees were so tall and majestic, their
branches forming a canopy overhead. The
sunlight filtered through the leaves, creating
a dappled pattern on the ground. I felt a
sense of awe at the grandeur of the natural
world. It was as if I had stepped into a
magical realm, a place where the beauty of
nature was on full display. I had heard that
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The King of the Bees

house, she asked her mother-in-law to feed the worms. But to her it seemed a useless task, so she poured boiling rice into the pot and killed all the worms that the wife had reared with such care, and threw them into the garden. But in the place where she threw them a lovely tender bamboo soon shot up.

When the wife came home and saw that all the worms had gone, she nearly wept herself to death, and wanted to end her life, but her husband appeared to her again and said: 'There is still a third chance. The bamboo outside the window is my transformed soul. Tend it carefully for one hundred days, and then, if someone wants to buy it, ask exactly one hundred cash, no more and no less, and wait till the following day.' This consoled the wife a little.

The time swept by like a stream and the last day drew near. One morning a high official on a tour of inspection was passing through the village, when one of the supports of his litter broke and could not be mended. He ordered his servants to find another pole, but though they searched high and low they could not find a good bamboo, until they came to the house of the wife. They went in and asked her to sell it. First they offered ninety pieces of money, then they went up to ninety-nine, but more they refused to give. The mother-in-law lost patience and sold it for ninety-nine pieces.

The wife, meanwhile, was sitting in the house listening to the hum of voices. Looking out, she saw that they were talking about the bamboo.

'How much are they giving?' she asked. 'I must have one hundred cash, no more, no less. In any case it is not old enough yet, so I cannot sell it.'

'But your mother-in-law has already sold it for ninety-nine pieces, you cannot bargain any more. We are going to cut it down now,' answered the servants. 'No! No! I must have one hundred pieces; on no account more nor less! If you cut it down, then . . .'

'Be quiet, don't make so much fuss about one copper piece. What are you talking about?' said the mother-in-law, and she told the servants to cut it down and not listen to the wife.

The servants quickly drew their knives, but they had not yet cut the bamboo half through, when it split in half from top to bottom. And, strange to relate, in each knot they found a little man on a little horse. Some of them had already opened their eyes, others not yet. In the last knot, however, was a large bee, which flew away with a loud hum. The people could only talk about the strange occurrence; with the bamboo there was nothing to be done.

But the bee flew away to the Imperial palace, into the Audience Hall, where it stung the Emperor. No one could drive it away, until the Emperor questioned his ministers and learnt that the bee was the ghost of the Censor that he had wrongly condemned to death. Since the Emperor found no peace, he decided to let the bee sit on his throne for three days and to make him King of the Bees.

The men and the horses in the bamboo were meant to come forth after one hundred days, take their swords, and press into the capital to kill the Emperor out of revenge. But as the hundred days were not finished the husband only became King of the Bees.

The Tale of the Serpent

IT is so long ago that I have forgotten in what district the lotus pond was, in which every year the lotuses bloomed red in May and June, bigger than the head of a man. The strangest thing was that they rose up above the water at night and sank down in the morning. No one knew what the explanation was, but anything that was laid on them went under with the flower.

At that time, a monk heard about this lake and spread the report: 'This lotus flower has a connection with the Western Paradise. It is a lotus throne such as the Buddhas of the Three Ages have. If virtuous people sit on this seat, they can go straight to Heaven.' A few

days later, all the men and women in the town had heard this report, and every one over sixty years old placed themselves on the lotus flower and went to the Western Paradise.

Three or four years passed, and no one knows how many old men and women had travelled to Heaven on the lotus. The mother of the district governor became sixty years old at this time, and having heard these tales from her maids, she decided to go to Paradise herself. She said to her son: 'My son, I am just the same as other women. They can all ascend to Heaven, and being now sixty years old, I have decided to go there to-morrow and not waste any more time on earth. I hope that you will lead a virtuous life and prepare for the world to come. If I see that from the Western Paradise, it will be a great comfort to me.' The official was horrified at his mother's decision, and when he heard the reports of the maid-servants about the lotus pond, he said to her: 'You cannot believe such stories, mother. Don't think any more about it, I want to keep you with me for a long time yet, and I won't let you go.' His mother was very angry when she heard this: 'You want to be District Administrator, but you don't yet know how to look after your mother. All sons, daughters, and wives rejoice when their old parents attain to Paradise, but you want to hinder me. You are the most undutiful son.' Quickly the official answered: 'Forgive me, mother. Do as you will. I will prepare some food for you and order all the things that you will need in the Western Paradise.' But his mother cut him short: 'I don't need anything,' she said. 'In the Western Paradise one is in the realm of the Buddha and needs nothing to eat. I will only take some incense and a staff, nothing else. Order the litter, I want to leave to-morrow at dawn.'

The official withdrew, but after thinking the matter over for a long time, he formed a plan. He ordered his servants and employees to fill a great number of sacks with gunpowder and quicklime, and during the night

The Tale of the Serpent
he loaded them on to two ships and sailed off to the lotus lake. The lotus flower was standing several feet above the water, and he poured sack after sack into it. The flower opened and shut and transported the two cargoes of sacks into the Western Paradise.

The next morning the official arrived with his sons, his daughters, and all his relations, to escort his mother to the Western Paradise. But on their arrival at the lotus lake the people collected round and said: 'The lake has been turned into a big river by an enormous serpent.' The official at once ordered his servants to catch the snake and cut it open, and after they had cut for three days and three nights, they brought out bushels of heads and innumerable buttons off the clothes of the old people. The gunpowder and the quicklime were still burning. Everyone now knew that this enormous lotus flower was the tongue of a giant serpent.

Kung Yeh-ch'ang understands the Bird Language

KUNG YEH-CH'ANG was a poor man who lived by collecting firewood. With him lived his old mother. One day, on his way to the phoenix mountain, he saw a number of snakes, both large and small, coming out of a cave and moving about in the most orderly fashion. The last to appear was an enormous golden serpent, which Kung, who had a knowledge of snakes, knew was a snake princess. The princess and her followers advanced into the midst of the mountains, where she shook her head several times as a sign to the soldiers and all the other snakes to move away. A black snake and the minister alone remained, and the two glided off into the grass, where they were soon entwined. Kung Yeh-ch'ang was horrified at a mere minister daring to embrace a princess, and, seizing his axe, he flung it at the black snake, thus cutting it in two. The sky became dark at once, and he saw a dark mist rise up and fly away.

Kung Yeh-ch'ang understands the Bird Language

The princess had only been lightly wounded by the axe, and now, calling for her companions, she slid back to the cave, where she dashed into the presence of the ruling snake to complain of the murder of the minister. The ruler was enraged by the news: 'I demand vengeance for the death of my minister,' he hissed, and immediately ordered the snake warriors to go to Kung Yeh-ch'ang's house and bite him to death.

Soon after the snakes were settled in the bedroom, Kung Yeh-ch'ang and his mother arrived. Kung sat down on the bed with a sigh, and his mother asked: 'What's the matter? Did something go wrong to-day? If you tell me, perhaps I can help you.' Kung replied: 'I was cutting wood on the phoenix mountain to-day, when a snake princess appeared with her followers. A shameless snake minister began to fondle her, which is such an unprecedented relation between ruler and subject, that I killed the minister with my axe. The princess was also wounded and fled back to her hole. Don't you think I was quite right, mother?' Meanwhile, the two snakes had listened to every word of this conversation, and when they heard that Kung had killed the minister on very good grounds, they hurried home to make a report. The ruler realised at once that Kung had performed a good deed, and sending for the princess, he swallowed her.

One day, Kung again found himself on the phoenix mountain. As he was passing the snake cavern, he saw a huge golden serpent lying in the entrance, holding in its mouth a thing like a duck's egg. Kung saw that it was really a snake's liver, and said: 'If you want to give me the liver, please go back into the cave.' The snake did as he was asked, and Kung seized the liver and swallowed it.

As a result of eating the liver, he was able to understand the language of birds. One day, at the end of spring or the beginning of summer, a bird—the soul of

Kung Yeh-ch'ang understands the Bird Language
the murdered snake minister—perched on a tree in front of Kung's house and sang:

'Kung Yeh-ch'ang, Kung Yeh-ch'ang,
A tiger has killed a sheep in the hills.
You eat the flesh
And I the guts.'

Kung understood everything, and going into the hills, he found the sheep's carcase and took it home. But he ate up the whole thing and the bird received nothing.

A few days later, a child that had gone into the hills to collect wood was bitten to death by a tiger. The time for the bird's revenge had arrived. He flew to the tree in front of Kung's house and sang:

'Kung Yeh-ch'ang, Kung Yeh-ch'ang,
A tiger has killed a sheep in the hills.
You eat the flesh
And I the guts.'

Kung hurried off in search, but instead of a sheep, he only found a dead child, and as he was standing by the corpse wondering what to do, it began to snow. He looked for somewhere to shelter, but there being no hope of the snow stopping he ran home. The villagers had wondered why the child did not return and went to look for it. They soon found it lying dead, but they did not see that it had been killed by a tiger. They saw the foot-steps in the snow, which led to Kung Yeh-ch'ang's house, and although he related exactly what had happened they did not believe him, but accused him of the murder and led him off to the District Magistrate.

No amount of questioning could induce Kung, who kept on repeating the same story, to admit his guilt. Needless to say, the Magistrate did not believe that he understood the bird language: 'I have never heard of

The Long Nose

THERE were once two brothers: the elder was called Li Ta and the younger Li Hsi. They were as poor as could be, and had no good food, home or clothes. One day their mother, who lived in the same house, said to them: 'We are now so poor that if we cannot find some means of making a living only death awaits us. I am so old that life no longer has much charm for me; but you must really make an effort or you will never make names for yourselves. Just look how rich neighbour Ch'en is. When he goes out, he either rides or drives in a cart, and when he goes home, he calls for his servants and maids. That's happiness. But he made it all for himself by working hard in his youth. I can only hope that you later . . . and tears began to course down her cheeks at the thought of her plight, and her sons mingled their tears with hers.

Shortly after Li Ta said to his mother: 'Of course we want to do something, mother, but even for stealing hens one needs rice, and we do not possess a single copper piece, so how can we begin anything? Don't weep, though, we will think of a way. Perhaps neighbour Ch'en, who has so much money, would lend us ten dollars. It wouldn't mean anything to him. If he consents, we will leave two of the ten dollars here to keep you alive, two others will be our journey money, and the rest our capital. What do you think of that? Do you think we can manage it?' 'A brilliant idea,' the mother replied with a smile; 'go and ask for the loan.' In the end the mother herself went to the Ch'en family, and they did really give her the ten dollars. But the younger brother had a black heart, and as soon as he saw the money evil thoughts came into his mind.

The next day they carried out their plans. Two dollars were left behind for their mother's subsistence, and the rest they changed into eight thousand coppers, which they put into a bag. Then they put their things together

Kung Yeh-ch'ang understands the Bird Language

anyone speaking with birds,' he said, 'and I don't believe it now.' Then Kung replied: 'If you don't believe me, make five heaps of corn, and mix in each heap a salt, or sour, or bitter, or sharp, or sweet substance, and place one heap in the middle and one in each of the four corners. When the birds come to eat, I will translate what they say, and you can see whether I am speaking the truth or not.'

The Magistrate agreed to his suggestion, and a bird came and pecked at the heaps in the East and the West, and said: 'The east one is sweet, the west one salty.' Kung translated these words, and, very surprised, the Magistrate set him free.

About seven years later, a foreign land sent a strange bird without head or legs. With it came a letter, which said: 'If you can feed this bird, our country will send tribute to yours every year; if you fail, we will invade your land and kill you.'

The Emperor announced at once: 'Which ever of my ministers can feed the bird will be appointed Earl with an appanage of ten thousand families.' But none of the ministers at the court could discover the solution. After a long time, one minister, who had formerly been District Magistrate, said: 'Six or seven years ago, I was Magistrate in such and such a place. There was a Mr. Kung Yeh-ch'ang who understood the language of birds. If you send for him, perhaps he will advise something.' The Emperor sent an order for Kung to come to court, and a few days later he arrived. After he had made his obeisance, the Emperor sent for the bird. Kung listened to what it said, and discovered that it must be fed on red-hot nails and washed in boiling oil. The bird flourished under this treatment, and Kung was appointed Earl with ten thousand families, and his mother was also rewarded. The bird, too, lived happily in its cage.

and prepared everything for their departure.

The next morning the younger brother carried the luggage and the elder the money. After they had gone three or four miles the younger said: 'Surely the money is very heavy, brother, your shoulder must be aching. Let me take it for a while.' 'You have the luggage. Don't let us bother to change,' said Li Ta. But again Li Hsi said: 'Your load is much heavier than mine. Let's change now.' Li Ta suspected nothing and replied: 'As you are so good, we will change for a bit.' They went on for another three or four miles, until Li Hsi pretended to have a stomachache and said: 'I have a terrible pain. I must rest here for a bit. You go on in front. I will soon be well enough to overtake you.' 'Certainly not,' replied the other, 'we are brothers, and if one of us is ill the other must help him. How could I go on?' 'That is very kind of you, but put your luggage down and go and find some people to give me a little hot soup.' The brother went into the village and fetched some hot water, and on the way back he wondered what he would do if his brother died. After a while he met an old woman working in the fields, from whom he begged a cup of tea, but when he got back both his brother and the money had vanished. He wondered where Li Hsi was, but, thinking that he had recovered in the meantime and gone on to look for him, he poured away the cup of tea and went in search of him. The sun was just setting and the round moon was high in the sky, and the farther he went the more anxious he became, until finally he arrived at a pavilion, in which, being very fatigued, he decided to spend the night. The pavilion was called the 'Pleasure Haunt of the Immortals,' and on top there was a large hall. On the ground floor he could find nothing comfortable, so he went up to the hall and lay down to sleep on a stone.

Just as he fell asleep he heard the sound of voices. Now some of the Immortals were living in the 'Pleasure Haunt,' and on the fifteenth day of the eighth month they used to feast together, and it was their voices that Li Ta was hearing. One of them said: 'We have

nothing to pass the time and nothing good to eat, which is so tiresome.' 'I have a stick here,' another said. 'If I knock it, it will produce all kinds of food,' and then Li Ta heard a noise and another voice said: 'That's really a magnificent meal on the table,' and it was followed by the noise of eating and conversation. Then a voice said: 'East of this there is a spring of bitter water, which the people cannot drink. Isn't it possible to turn it into ordinary water?' 'That is quite simple,' answered another that seemed older. 'If you cut down and dig up the pine by the well, and kill the green snake that lives underneath it, the water will run sweet again.' Later he heard the voice of a young man say: 'West of here there is a bridge which is still not finished after twelve years' work. I should like to know how it could be managed.' 'Do you want to know why it never gets built?' asked a deep voice. 'Underneath the bridge there are four pots of gold and four pots of silver. If they are taken away the bridge can be finished.'

Gradually the chink of cups, the rattle of plates and bowls, and the click of chopsticks and spoons died down, and the voices grew softer and finally ceased. Steps could be heard going away from the pavilion and dawn soon began to break. The birds were singing in the trees and the elder brother got up. He was quite famished, but suddenly he saw a stick lying in a chair, which he thought must be the magic wand. He did not bother whether it was the right stick, but gave it a blow and ordered it to produce a meal, and in a flash the table was covered with the choicest foods. He ate and drank his fill, wondering where his brother was and pitying him for not being able to share the meal.

When he had finished he took the stick and set off towards the East. In a short while he met a woman drawing water, and having walked a long way he begged her for a draught to quench his thirst. 'Please give me something to drink, mother,' he begged. 'The water here is very bitter,' answered the woman; 'no one can drink at the bitter well.' This reminded him of what

he had heard during the night, and he asked the woman if the spring was really known by that name, and on her repeating it, he said to her: 'I will tell you how to make the water drinkable. Beside the well stands a pine, under which lives a green snake. If you dig up the tree and kill the snake, the water will flow as before.' The woman thanked him, and before he departed, she asked him his name and address, both of which he told her.

He went now towards the West, and after three miles, he saw a crowd of workmen building a bridge. Again he recalled his experience in the pavilion, and he asked the men: 'How long has it taken to build this bridge?' 'More than twelve years,' they answered. 'That's a long time. Why is it still not finished?' 'It certainly is a long time,' said the men, 'but whenever it is almost ready, it collapses and we have to begin again.' 'I will give you a piece of advice,' said the brother, much to the joy of the workmen. 'I can tell you the reason. Underneath the bridge are buried four pots of gold and four pots of silver. If you remove them, you can build the bridge.' The workmen thanked him again and noted down his name and abode.

The brother then took his leave and went home. On his arrival his mother asked him: 'Have you done good business?' Then he related to her in tears all that had happened to him, how he had met the Immortals and what had resulted from the meeting. Then his mother also began to weep. 'Have you still not found your brother?' she asked, and her son had to tell her that he had no idea where he was.

During the next two months Li Ta and his mother lived entirely off the stick. One day the Emperor heard that the bitter water spring had turned sweet, and that the bridge had been finished, through the advice of Li Ta. He sent his great dignitaries, who brought many treasures and gold, and at the same time Li Ta received gold and silver from the East and the four pots of silver and the four pots of gold from the West. He was now

a rich man; he built a house and took a wife, with whom he lived in bliss and contentment. One day the younger brother went past as the elder was coming out. Li Ta recognized his brother in the dirty beggar and led him into the house, where he gave him new clothes and food and drink. 'You have been really lucky in the last few years,' said Li Hsi. 'I didn't make my money in business,' the elder replied, and he told his brother all that had happened since they parted.

The brother decided to follow his example, and the same evening he went to the pavilion, climbed up to the hall, and lay down to sleep. Just as he was falling asleep, he was delighted to hear the Immortals talking down below. One of them was saying: 'Last time we dined here I had a stick. Who stole it?' 'There is obviously a thief,' another answered. 'We had better go upstairs and see if he is there now.' Then the younger brother heard footsteps on the staircase, and the Immortals entered the hall and saw him lying asleep. 'Look,' said one of them, 'that's the fellow who stole my stick,' and without further ado, they gave him a thrashing, pulled his nose out twelve feet, and kicked him out of the house.

He fled home and told his elder brother what he had suffered. 'Don't worry,' Li Ta said, 'we still have the stick. I will return it to them and perhaps they will tell me how to cure your nose.'

That evening, the elder brother went to the upper hall in the pavilion of the Immortals, and soon he heard them discussing the occurrence of the night before. 'I did enjoy whipping that thief yesterday,' said one. 'His nose stretched so well.' Later on, another asked: 'How could it be cured?' 'It's quite simple,' said a third. 'One only needs to tap the stick once, call his name, and let him answer, and if one repeats this twelve times, the nose will become normal again.'

So in the night he climbed on to the bank, turned himself into a handsome youth, and went to her room, where he persuaded her to yield. From then on the turtle became a youth every night and played with the maiden till dawn, when he returned to the pond. He left no trace behind him, and even the maiden did not know that he was really a turtle, but thought instead that he was some student from the neighbourhood.

At the end of a year the maiden noticed that she was going to have a child. Her mother knew nothing about it until one day on a visit to her daughter she noticed what was the matter. She asked the maid-servant who the young man was, but the servant said: 'My mistress is very secretive; she remains in her room all day long without going out. But one day, about a year ago, I saw a young man looking like a student come out of her room. From that time he came every night and went away at dawn.' 'Is it possible?' cried the mother angrily. 'Don't you know where he comes from? How does he get up to her? You have eyes. You must once have seen how he came.' 'Really, I don't know,' said the maid. 'Mistress must try to forgive me. He comes and goes without leaving a trace. Sometimes he appears in the wink of an eye, and disappears in the same way.' 'Then he must be a spirit,' decided the mother. 'What can be done for my poor daughter?' After a moment's thought, she called her daughter to her and said: 'The man who comes to see you every night must be a spirit, but I have thought of a plan; when he falls asleep to-night, tie a thread on to his coat, and then wherever he goes, we can follow the thread to his abode and decide how to catch him. Don't fail to do this, and to-morrow we will see what happens.' Her daughter promised to do as she was told.

That night the turtle came again. The maiden had already hidden a needle and thread under the pillow, and when about midnight her lover fell asleep, she sewed the

The elder brother remembered these instructions and next morning hurried home to tell Li Hsi. 'I can cure you,' he said. 'I will tap the stick and call out, and you must answer me. If I do this twelve times, you will be all right.' He took the stick and tapped it twelve times, but the younger brother said: 'It is still not enough. Knock it once more.' Then the elder tapped it once again, but now Li Hsi had a hole instead of a nose.

The Son of the Turtle Spirit

ONCE upon a time a turtle, who was living in a pond in a nobleman's garden, learnt after prolonged study how to change his form at will. Now you must know that the nobleman had a daughter of rare and unusual beauty, and one day, as she was combing her hair at the window, the turtle caught sight of her and fell deeply in love. He said to himself: 'As I can turn myself into a human being at will, why should I not become a young man and court the young lady?'

thread on to his coat without his noticing anything in his dreams.

The next morning, the turtle flew out of the window like a bird and vanished in the twinkling of an eye; but the thread flew with him through the window and into the pond in the garden. Then the father said at once: 'It can only be a turtle spirit. It must be the one my father put into the pond. But it shall not escape me; I shall kill it.' At once he called for ten workmen and ordered them to scoop the water out of the pond, and when it was empty enough to see the bottom, sure enough there was a turtle as large as a round table lying in the mud, with the red thread that led to the maiden's window fast in the folds of his skin. 'There he is,' shouted the father, and he ordered the workmen to carry him up to the edge, where he seized a knife and cut off the turtle's head so that it died. Its remains were cut up in little pieces and thrown into a corner of the garden to rot. After a few months, all the flesh was gone and only bones were left, which no one bothered about.

One day, when the maid was walking in the garden, she noticed the white bones, and told her mistress, who wept when she heard it. She said to her maid: 'It is true he was a spirit, but still he was my husband, so how can I leave his bones to lie and rot?' So she gave the maid a little yellow bag to put the bones in and hung it beside her bed. The son that was born to her in due time naturally bore no love for his grand-parents, because he was the son of a spirit. At seven years old he still had no teacher, but was allowed instead to play about the whole day long.

Now, one day a grave-seeker had found an unusually fine burial-place for one of the families in the town. According to him, there was a heap of mud in the river near the village shaped like a dragon, with a tail, a head and two horns, just like those of a real dragon, and the sons and grandsons of anyone buried there would certainly

rise to high honours. Unfortunately, the current in that place was very strong, and many tales were told of ships that had sunk there, so that no ordinary mortal would be brave enough to swim over and bury the bones. The rich man consulted the grave-seeker, who finally suggested: 'If you promise to give a large reward, you will certainly find a man brave enough. We ought to announce that we are looking for someone who can dive well, and reward him handsomely if he takes the casket over.' 'That is a good plan,' said the official, nodding his head. 'We must try that.' He had a notice written out to this effect, only he wrote nothing about the bones that must be buried there, but only about a treasure, and promised a reward of one thousand pieces of gold and one thousand pieces of silver. Many people read the notice that was posted up, but all knew how dangerous the river was, and that it would be difficult to find anyone to do it.

One day, the son of the turtle spirit was strolling along, when he saw a great crowd gathered in one place, and going up he asked what was the matter. 'They are looking for someone to dive into the river and bring up a treasure. Can you do that? If you can, you will be given a large amount of gold and silver!' the boys standing by said to him jokingly. 'Bring a treasure out of the river and receive gold and silver as well? That is quite simple for me,' said the child. 'I will tear down the notice.' 'Better leave it alone,' said some older people. 'Do you know which river it is? It is the terribly dangerous Li Cha River, where so many people are drowned every year. And a young boy like you wants to dive? Go and play and don't come and talk such rubbish here.' 'But I can do it, you don't need to dispute it,' said the boy, and pushing his way through the crowd, he tore down the notice. Then the watchmen seized him and asked: 'Surely you are joking when you say you can do it?' 'Why should I joke?' the boy replied steadily. 'Would

The Son of the Turtle Spirit

I have torn down the notice if I could not do it?' 'Well, you must come to our Master,' said the men. 'No,' said the boy, 'first I must go home and tell my mother, then I will go with you.' 'Go there first,' said the men, 'we will wait for you here.' Swift as the wind, the boy ran to his mother, and when he had told her everything, he begged her to let him go. His mother thought: 'After all, he is the son of a turtle, he ought to be a strong swimmer.' And so she said to him: 'You can go, but before you enter the water, come back to me, because I have something to tell you.' The boy promised and went off to the rich man with the watchmen.

When the rich man and the grave-seeker saw a seven- or eight-year-old child coming, they were very surprised, but they thought that, having torn down the notice, he must be sure of himself. They sent for wine, and while he drank, the rich man said to him: 'What we wrote in the notice was not quite the truth. We want to ask you to take the remains of my grandfather and bury them in a favourable spot. Now in the river there is a dragon formed out of sand, with his mouth always open. I will give you the casket which contains the remains of my grandfather, and you must dive to the bottom of the river and place it in the dragon's mouth. If you can do that, you will receive the promised reward of one thousand pieces of gold and one thousand pieces of silver.'

'That is quite simple,' said the boy. 'I can certainly place the bones in the dragon's mouth.' After the meal, he took the casket and went home to tell his mother. His mother suddenly remembered the bones of her own husband, and with a smile she took the little bag with the bones of the turtle and gave them to her son, saying: 'These are the bones of your father. Take them to the bottom of the river and put them in the dragon's mouth, and hang the other bones on his horns. Don't forget to do this, and don't mix the bones.'

Chu the Rogue

The boy promised to follow her instructions and went to the river with the two packets, where the rich man and the grave-seeker were waiting. The boy called out to them and plunged into the river, at the bottom of which he soon arrived. There, sure enough, was a mud dragon, more than six feet long, with a head and a tail, and his mouth wide open, as if he wanted to swallow something. The boy took the two packets out of his breast-pocket, and threw his father's bones into the dragon's mouth, and hung the bones of the rich man's grandfather on the dragon's horns. Then he shot up again and swam to the bank.

When the rich man and the grave-seeker saw that he had returned safely, they knew that their plan had succeeded, and they were very glad. They brought him back to their house, and gave him dry clothes and delicious food and wine, and when he had finished, they sent him home with one thousand pieces of gold and one thousand pieces of silver.

When the boy was ten years old, his appearance suddenly began to change, and he became quite out of the ordinary, and much cleverer than anyone else. Finally, he became Emperor and the son of the rich man was his minister.

Chu the Rogue

CHU, the good-for-nothing, was a regular rascal, prepared to play pranks on all and sundry. One day the sun was blazing in the sky, and he called out: 'Sunshine P'usa, I never sent for you. How dare you come uninvited into my room! I will complain to Yu-huang ti.' The Sunshine P'usa was very frightened by this threat, and said: 'Please don't complain. There is a pot of silver in front of your house, you can take that,'

Chu the Rogue

and when Chu really found a pot of silver, he no longer wanted to accuse the sun.

The next night the moon was shining, and he said to it: 'Moonlight P'usa, I never sent for you. How dare you enter my house without permission! I will complain to Yü-huang ti.' 'Please don't do that,' said the Moonlight P'usa in a terrible fright. 'Take the pot of gold behind your house and say no more about it,' and as he did dig up the pot of gold, Chu the Rogue kept silent.

One day he went into the temple of the Plague Gods. 'You are jumbled together in threes and fours,' he said to them. 'You are certainly bad men. I will complain to Yü-huang ti.' But the Plague Gods were not so meek as the Sun and Moon Gods. When they heard Chu's disrespectful words, they complained to Yen-lo-wang, the King of Hell. Yen-lo-wang happened to be in the Judgment Hall at this moment and he sent the bee spirit up to earth to fetch this wicked man. But Chu was very clever and pasted paper over all the holes in the doors, walls, and windows. He only left one small hole, which he covered with a pig's bladder. When, therefore, the bee ghost arrived, it searched in vain for some opening until it came upon the small hole. 'Trapped!' it cried out, as it found itself inside the bladder, but Chu chortled with glee.

When Yen-lo-wang noticed that the bee spirit had been gone for several days, he ordered the one-legged spirit to go up to Earth and catch Chu. Unfortunately Chu also knew about this and filled his house with prickly things and sat down in the middle of the thorns. The one-legged ghost found Chu sitting in his house doing nothing and dashed in; but the thorns ran into his foot, and 'being unable to run away he was taken prisoner by Chu. Yen-lo-wang soon noticed that the one-legged spirit also failed to return, and mounting his thousand-league horse, he went together with Oxhead

Chu the Rogue

and Horseface to the house of Chu. Chu knew beforehand of his coming and gave his wife exact orders what to do. She went to greet Yen-lo-wang herself with a smile on her face and invited him to dinner.

After the meal, Chu took an old water-buffalo out of the stable. As he got on to the animal to ride down to the Underworld, as he had arranged with Yen-lo-wang, his wife hung two glowing arrows on its back, with the result that the buffalo, maddened by the sudden pain, rushed away so fast that Yen-lo-wang's thousand-league horse could not keep up with it. Yen-lo-wang called out to Chu to stop, and then asked him: 'What kind of buffalo is that? I never knew that they could run so fast.' 'It is a thousand-league buffalo,' answered Chu without turning a hair. Yen-lo-wang was very surprised and begged Chu to allow him to try it. Chu agreed, but warned him casually: 'My buffalo only knows its master. It only runs fast with me.' 'Is there nothing to be done to make it think I am you?' asked Yen-lo-wang. 'Perhaps it would be deceived if you put on my clothes,' answered Chu, and he gave his clothes to Yen-lo-wang, who put them on and got on to the water-buffalo, which refused to move a step. Chu, however, was seated on the thousand-league horse, dressed in Yen-lo-wang's clothes, and he gave it a blow and soon arrived in Hell, where he placed himself on to the throne and said to the Rakshasas and other small servant ghosts: 'Chu the Rogue is following me on a water-buffalo. Beat him the moment he arrives.'

The spirits did not know that the man on the water-buffalo was the King of Hell. They did not ask his name, but pulled him off his mount and thrashed him, until Oxhead and Horseface arrived and explained what had happened. Don't you think it was a good joke, to give the King of Hell a good beating? But mad with rage, he climbed on to his throne and ordered the little

The Dark Maiden from the Ninth Heaven

Chu the Rogue
spirits to heat up the cauldron of oil for Chu to be boiled in.

When the spirits brought the oil, Chu asked them: 'Do you want to become rich?' And when they all asked him how it could be managed, he continued: 'You see, Yen-lo-wang is a stupid man. One only needs a few pints of oil to boil one man. I suggest that you leave enough oil to roast me and then sell the rest. Won't you become rich then?' The little spirits were very pleased at this idea, and sold the spare oil at once. Just at this moment the order came to boil Chu, and burning to show their zeal, they cast him into the cauldron. But he did not cry out, because he held himself up on one side with his head and on the other with his feet, and although Yen-lo-wang went on stoking the fire, he could not boil him to death. In despair he ordered the little ghosts to drag him along to the Yin-Yang River and leave him there to freeze to death.

On the bank Chu called out as loud as he could for someone to ferry him across. There was a carp in the river, who was so sorry for Chu that he offered to carry him himself to the Upper World. Chu looked at the carp and thought: 'What a fine carp. I must catch it and sell it for wine,' and he called out: 'Brother Carp! Please tell me how I can cross over.' 'It's very simple,' answered the carp. 'You get on to my back and are carried across.' 'But your back is so slippery,' said the rascal. 'I am afraid of sliding off. I don't think I dare go, unless you agree to a suggestion of mine. I shall tie a rope round your body, and hold one end myself. Then I won't drown if I fall in.'

The carp allowed itself to be bound, and Chu rode safely over the river with the rope in one hand. But when he arrived in the Upper World he dragged off the poor carp and sold it to buy wine.

THERE was once a very poor man living in a deserted kiln, who worked when he found anyone to employ him, and otherwise collected firewood in the fields or dung on the roads. He lived all alone; sometimes he earned no money and had to go hungry; at other times he was able to save a few hundred coppers.

At New Year everyone buys the things they need for the festival: fish, meat, wine, vegetables, incense, fireworks, inscriptions, and many more things than I can describe. On New Year's Eve the poor man took the 200 coppers he had saved and went into the market. He looked about, but could not find anything that pleased him, until he saw a picture of a beautiful girl hanging on the wall, which so entranced him that he could not take his eyes off it. 'Do you want to buy it?' asked the shopkeeper, and when he nodded, he told him that the price was 600 cash. The poor man did not hesitate, but rushed home, and took all his savings, amounting to 500 coppers, out of a niche. 'If I also use the 200 in my pocket,' he thought, 'that together makes 700, and I can buy two bushels of rice as well.' He ran back to the market, bought the picture, and then spent the rest on a bushel of rice and three white cabbage heads, which he took back to the kiln. Next morning, when everyone was wishing each other a happy New Year, a beautiful picture was hanging up in the old kiln with a large plate of cabbage in front of it. The poor man humbly knelt down and bowed to the lovely woman.

From that day, before every meal and whenever he went out or came in, he used to bow to the picture. Nothing unusual happened for about six months, only the picture made him feel very contented and soothed him whenever he felt tired.

One day he arrived home exhausted and very hungry,

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to be greeted, as he opened the door, by a delicious odour of food. He made his bow and went to open the pot, which he found full of steaming hot rice. At first he was too frightened to eat, but eventually he placed an offering before the picture as usual, and ate until he was satisfied. In the afternoon he went out to collect firewood, but the food was again ready on his return. He wondered who could have done it, and next morning he merely pretended to go and collect dung, and hid instead behind the kiln and watched to see if anyone went in. After a while no one had entered, but he heard someone moving about inside, and creeping up to the door he peeped into the room, where he saw a beautiful girl standing by the stove making a fire. On the wall there was nothing but a piece of smooth white paper. He was trembling with excitement, but he did not know what to do. In the end he stepped back, coughed, and then walked noisily up to the door, and when he entered, the picture of the beautiful girl was once more hanging on the wall, and the pot was full of half-cooked food, with a fire still burning underneath.

That afternoon he went out again and waited until he heard light footsteps moving across the room, followed by a soft rattling of the cover of the pot, the noise of water being poured into a basin, the clink of flint and firetongs, and the wheezing of the bellows. With bated breath he crept up to the door and burst in, and, quickly rolling up the picture, he hid it out of sight. When he looked round he saw a beautiful girl standing by the fire, at whose feet he went and flung himself down. He remained kneeling till she raised him up, saying: 'Since this has occurred, we might as well live together, and then you won't need to be alone so much.'

The girl looked after the house so well that their money increased almost as if it grew. After six months they had so much gold and silver that they decided to

build a house with halls, and pavilions, and terraces, and to fill it with many beautiful clothes and treasures. Here they lived happily together, and everyone that went past wondered: 'How strange. Six months ago there was only a deserted kiln here. Who has built this marvellous palace?'

The husband kept on asking his wife who she was, but she only laughed and gave him no explanation. Once when he bothered her too much, she said, half joking, half serious: 'I am the dark maiden from the Ninth Heaven. As a penalty for some fault I had committed I was condemned to descend to earth for a few years.' But when he asked her for how many years, she did not reply.

Three years passed and a daughter was born to them, which made them happier than before. One day, however, the wife suddenly became troubled, as if something very important had happened, and later she ceased to eat. Fearing she was ill, her husband wanted to send for a doctor, but she refused to see anyone, and merely asked him casually: 'Did you keep the roll of white paper? I should so like to look at it again.' The husband thought that after living with him for three years and bearing him a child she would no longer want to leave him, so he said no more and fetched the roll; but no sooner had he unrolled it than his wife disappeared and the beautiful girl had returned to the paper.

He flung himself down and wept, and his little daughter wept too, but the maiden on the picture did not move. He hung it on the wall and worshipped it as before, and later his daughter did the same, but she never returned to life.

When the old people heard this, they said: 'The appointed time that the dark maiden from the Ninth Heaven was destined to spend on earth having passed, she was able to return to Heaven.'

The Mason wins the Prize

the matter themselves, she insisted on seeing the Magistrate in person till finally the servants, at their wits' end, had to let her in.

When the Magistrate came and asked what she wanted, she related the story of her son's passion and illness, and begged him to allow her son to marry his daughter. The Magistrate thought the matter over for a moment and then replied: 'That can be arranged, but first your son must bring me three precious things. The first is a pearl from the mouth of a dragon, the second the shell of a turtle spirit, and the third a golden-haired lion. If he succeeds, I will give him my daughter.'

The old woman went home, and no sooner had she entered the house than her son was cured. He ran out to meet her and asked: 'Mother, have you seen the Magistrate?' 'Yes,' she answered, 'but there is no hope. He wants three precious things: a dragon pearl, the shell of a turtle spirit, and a golden-haired lion. Only on these conditions will he give you his daughter.' 'That is quite easy,' said the son. 'I will go and get them now.'

He started out towards the West, for he thought that such rarities were only to be found in the land of the Buddha in the Western Heaven. He had been journeying for several days when a dragon suddenly barred his path. He asked the dragon why he would not let him through, and the dragon replied: 'You are on the way to the land of the Buddha in the Western Heaven. If you promise to ask the Buddha a question on my behalf, I will now let you through.' 'Just tell me what it is,' said the young man, 'and I will ask him.' 'You must ask the Buddha why the dragon at such and such a place, who has been morally perfecting himself for over one thousand years, may not ascend to Heaven?' The mason noted his words, said good-bye, and continued on his way.

A few days later he was stopped by a turtle spirit, who

The Mason wins the Prize

THERE once was a woman whose son was a mason. One day a Magistrate sent for him to mend the roof of his house. The Magistrate had a very beautiful daughter, who, when she heard that the roof was being mended, went out with her maid to watch.

The mason fell in love with her at sight and purposely cut his finger on a tile so that drops of blood fell upon her. When the young lady saw that the mason had wounded himself, she told her maid to fetch a piece of cloth and a needle to bind it up. Naturally the mason imagined that she had fallen in love with him, and when he arrived home he threw himself on his bed and fell ill, and every day became worse.

His mother, very worried at his condition, asked him what was the matter. The mason replied: 'If you promise to do what I ask you, I will tell you, otherwise I must die.' The mother having promised, the mason told her how he had seen the daughter of the Magistrate and fallen so deeply in love that he wanted to marry her.

His mother said hesitatingly: 'How can we arrange that? She is the daughter of an official and will never be willing to marry you.' But the son had thought of a plan, which he explained to his mother: 'You must take a wooden clapper and beat it in front of the Magistrate's gate until someone comes. Tell them that you must see the Magistrate himself, then explain what I desire. You must go there every day until they can no longer bear the noise and open the door.'

His mother took a wooden clapper and went and banged at the door of the Magistrate's house, which made the servants so nervous that they begged her to go away. But she continued knocking until at last they asked her what she wanted. 'I want to speak with your master,' she said, and although they assured her they could arrange

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refused to let him proceed. He begged the tortoise to let him go, as he was on his way to the Western Heaven, and when the tortoise heard where he was going, he promised to release him if the mason asked a question for him. 'Of course I will do that,' said the mason, 'if you will tell me what you want.' 'You must ask the Buddha why the tortoise at such and such a place, who has been morally perfecting himself for over one thousand years, cannot yet ascend to Heaven?' The mason promised to do this, and the turtle set him free.

He went on for nearly a fortnight until he reached a temple, where he went in to rest. On the altar in front of the gods was sitting a golden-haired lion, and as that was exactly what he was looking for, he went up and begged the animal to help him. The golden-haired lion nodded his head in answer, so the young man made an agreement with him to come on the day of his marriage and sit at his father-in-law's table. Then he continued on his way.

At last he arrived at the land of the Buddha in the Western Heaven, and was granted an audience with the Buddha himself. He asked about the dragon and the tortoise, and the Buddha said: 'The dragon cannot ascend to Heaven, because he has two pearls in his mouth, and all the other dragons only one. If he spits out the superfluous one he can ascend to Heaven. The tortoise cannot ascend because his shell is too rough. If he can change it for another he can come.'

The mason was very pleased with these replies, because now he had found the three precious things he needed to marry the maiden. He thanked the Buddha and set off home, only stopping to tell the tortoise and the dragon what the Buddha had said, and to receive from the former his shell and from the latter a pearl.

On his return, he at once sent the two objects over to the Magistrate, and promised to produce the other on the wedding day. The Magistrate could no longer

The Mason wins the Prize

withhold his consent and gave him his daughter. On the wedding day the golden-haired lion appeared and all three presents stood on a table in the guest-hall and were the wonder of the guests.

After the wedding the two loved each other dearly. The husband remained the whole day at home with his wife and could not be separated from her for even a quarter of an hour. One day the wife asked: 'Why do you never work?' The husband answered: 'Because I cannot bear to leave you.' 'Then,' said the wife, 'I will paint a picture of myself for you always to carry with you, and you can always look at me, just as if you really saw me.'

From that time, when the husband went out, he always took his wife's portrait with him. One day, when he had taken out the picture to look at it, there came a sudden gust of wind which tore it out of his hand. Farther and farther flew the picture, until finally it fell into the Emperor's palace, where it was found by the Emperor himself.

'Is there really such a beautiful woman?' asked the Emperor. 'You must seek her out and I will make her my wife.' The head eunuch searched, high and low, until at last he discovered her name and where she lived, and brought her to the Emperor. As she was leaving her husband she consoled him, saying: 'It is not so bad. We will meet again later. In three years come and see me with a large onion, six feet long, and a dress made of chickens' feathers, and everything will be all right.'

When the wife arrived at the palace her face became hard as stone and she ceased to smile. When the Emperor wanted to visit her she told him she was ill, and finally his passion faded and she was left alone in her house.

Time passes quickly. Three years went by in a flash. During this time her husband had sought everywhere for an onion six feet long, and day and night he sewed

the dress of feathers. When both were ready he put on the dress and went to the palace to see his wife, who burst out laughing when she saw him coming. The Emperor noticed her beautiful smiling face and heard her happy laughter, and half pleased and half surprised, he asked: 'I have not seen you laugh for three years; why do you laugh so much at this stupid man?' Then she answered: 'If you were to put on a dress of chickens' feathers and carry an onion more than six feet long, I would laugh at you too.'

The Emperor thought that was quite simple and removed his fine robe and ordered the man to take off his feather dress. But as soon as they had exchanged their clothes the wife called in the head eunuch and ordered him to kill the man with the feather dress. The Emperor, in the feather dress, was too terrified to say a word and was beheaded by the eunuch. Then the mason became Emperor, and husband and wife lived happily ever after.

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 T 1960 LINES 131
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T 91 TRAVEL
 A 4 HERCES (=ONE BROTHER WITH 3 COMPANION-BROTHERS)
 T 92-93 DISCOVERY
 A BY 4 HEROES
 T 93-95 INTERVENTION
 A BY BROTHER
 T 95-96 CONTEST
 A BETWEEN DEVASTATOR AND BROTHER SUBSTITUTED FOR HERO
 T 97-98 BRIDE CAPTURE
 A 4 HERCES, KORE
 T 98-100 PURSUIT
 A DEVASTATOR PURSUES 4 HEROES
 T 100-103 CONTEST
 A HERO, DEVASTATOR
 T 103-106 OVERCOME
 A 4 HEROES AND KORE BY DEVASTATOR
 T 106-110 INTERVENTION
 A BY BROTHER-HERO
 T 110-111 TRAVEL
 A HERO, KORE
 T 112-115 JUSTICE
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 T 115-125 CONTEST
 A 4 BROTHERS
 T 125-130 JUSTICE
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 T 130-131 RULE
 A 4 HERCES, AND PARENT

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